



# The Living Church

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VOL. XXXI.

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No. 10

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Saint Katharine's aims at thorough equipment in the various departments of study and stands as from the beginning for good work and sound scholarship, especially in English. The Certificate of the school admits to Vassar, Smith, Wellesley and the University of Chicago. The teachers are graduates of leading colleges, and specialists in their departments.

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ST. KATHARINE'S, Davenport, Iowa.—The "perfect days" of June and commencement days—how inevitably one suggests the other. But surely no brighter day, or prettier setting for such a function could be easily found than this attractive school on Mount Ida, where the winding road under a canopy of old forest trees, climbing the hillside, suggests the home of leisure rather than the despised boarding-school. The commencement days began with Field Day. The gymnasium was quite deserted on the occasion and the light gymnastics, the pretty marching and counter-marching, and, later, the mysterious evolutions of Military Drill to the music of "taps," were all performed on the Campus. There the reviewing officer U. S. A., the major, captains, and color bearers, with well-drilled rank and file, showed that drill could do for girls as much as it does for boys, in attaining upright carriage, modulated movement, and the concentration of instant and united obedience.

The second day gave us the great pleasure of the musicale, proving both in voice and touch what good teaching and faithful practicing can accomplish in a year. And to those present a year ago there was distinctly noticeable throughout these last days a great gain in quietness and reverence, in the loss of self-consciousness with its necessary crudeness, among the pupils, and the attainment of some measure of that quality, of which William Wykeham said, "Manners maketh ye man." On "School Sunday" the Bishop of Colorado spoke to the school and its friends in Grace Cathedral, of Life and the right preparation for living, proving by his own wide outlook and by his eloquent and cultured presentment that to develop one's own powers and to enter upon the heritage of the ages, was both duty and privilege.

On Monday, the thirteenth, the closing day, at 10 o'clock the gymnasium hall was filled with friends and patrons of the school, listening to the time-worn programme, so intensely new and vivid and never to be forgotten by the eighteen who to-day say Good-bye to St. Katharine's, with song and chorus and valedictory. The Bishop—well-beloved of St. Katharine's girls—had asked the President of Iowa College to give them a parting word of counsel and inspiration, and they must have felt, as they listened, that all women, and so surely they, the graduates, had a "goodly heritage" spread out before them. Then the procession wound back into the chapel, bright with lights and fragrant with Saint Mary's lilies, where Bishop Morrison gave the diplomas of the school to the graduates, with benediction from the altar steps.

The prizes were presented, and then, singing "Ancient of Days," the white-veiled procession, preceded by the cross-bearer, passed through the ambulatory out into the open, with before them the exquisite picture—the great river, the island, the three cities—marching to the front of the house, and the Class Stone was placed in the foundations of St. Katharine's; and so ended, as we heard again and again, "the prettiest commencement I have ever seen."

The friends of the Sisters of St. Mary will recognize many Kemper Hall customs reproduced in this daughter school on the Mississippi.

ONE OF THE speakers at the commencement exercises of Brown University, Providence, on June 15th, was the Rev. Charles Herbert McLane, rector of All Saints' Church, Philadelphia.

[Continued on page 362.]

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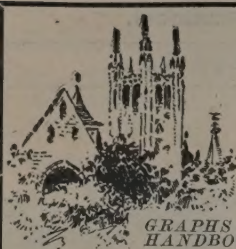
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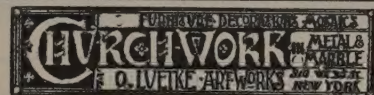
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VOL. XXXI.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 9, 1904.

No. 10

## Editorials and Comments

### The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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#### AD CLERUM.

“Homo Dei nomine consecratus, et Deo votus, in quantum mundo moriter, ut Deo vivat, sacrificium est.”—*S. Aug., de Civ. Dei., c. 6*

“Quae sursum quaerite, ubi Christus est; quae sursum sunt sapite, non quae super terram. Mortui sumus terris; vitam nostram cum Christo abscondimus in Deo nostro; non jam nos vivimus, sed Christus vivit in nobis. Quid iterum ad terrena remeamus?”—*S. Ambr., Ps. 118, ser. 14.*

“Videte enim vocationem vestram, fratres, quia non multi sapientes secundum carnem non multi potentes, non vaulti nobiles, etc.”—*I. Cor. i. 26.*

“Adverte coeleste consilium: non sapientes aliquos, non divites, non nobiles, sed piscatores et publicanos elegit, quos dirigeret, ne traduxisset prudentia, ne redemisset divitiis, ne potentiae nobilitatisque auctoritate traxisset aliquos ad suam gratiam videretur; ut veritatis ratio non disputationis gratia praevaleret.”—*S. Ambr., lib. V., in Luc., c. 6.*

IN THE next two Sundays, the Sixth and Seventh after Trinity, love, life, and liberty are seen inwoven with one another. There can be no true life for human spirits without love, or liberty without life. And over against the true love, life and liberty are their counterfeits, the self-love which turns at last to hatred, the life of separation from God which is death in sin, the boasted freedom which is only slavery to evil. Our escape from these deceits is by a true hatred, a true death, a true service.

Thus, in next Sunday's Epistle, we are taught how we may die into the life of righteousness, instead of living on in the death of sin. We must be united with our Lord, who came into our death-like condition (“made in the likeness of sinful flesh”) that He might die to that condition, and carry us with Him to “walk in newness of life” in “the likeness of His resurrection.” Baptism is “a death unto sin,” for in it we are buried in Him, that we may be born again, from the grave as from a womb.

In the Collect we have a bright vision, brighter than our dreams or “desires,” of what love for God, that love which increases as we destroy self-love, has in store for us.

In the Gospel we are shown what is the ever-narrowing bondage of selfishness, how hatred imprisons us in time and eternity.

Are we begging God for the gift of love? †

THERE is no explanation offered us of why there should be so much suffering and misery in the world, no explanation of what, in particular cases, seems to us so unjust and so unmeaning—no explanation, but something which is so infinitely more convincing than explanation. For He has entered into this human life of ours, He has taken into Himself all that told against Divine love, all the unmerited pain and suffering and failure, all that has ever made men cry, “My God, my God, why hast Thou forsaken me?” He has taken it all into Himself, and made it the very instrument through and in which He declares and brings near to us the Divine love. Truly Christ leads us through no darker road than He has gone through Himself. Truly, “Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.”—*Bishop Gore.*



## THE REVISION OF THE CANONS.

## THIRD CONSIDERATION.

WE COME now to what is undoubtedly the most important reform made by the Joint Commission in this draft for the Revision of the Canons.

The Canon 36, "Of the Solemnization of Matrimony," is excellent. Indeed we view it as much superior to the canon which passed the House of Bishops and was defeated in the House of Deputies three years ago. The canon defines Matrimony, cautions the clergy to observe the civil law, prohibits the solemnization of marriage except in the presence of at least two witnesses, requires the record to be made in the parish register, and, finally, prohibits explicitly and in unmistakable terms, the marriage by any minister of any persons until he is satisfied that neither of them "has been, or is, the husband or the wife of any other person then living; unless the former marriage was annulled by a decree of some civil court of competent jurisdiction for cause existing before such former marriage." We sincerely hope this much-needed reform of our marriage laws may be enacted at this session, whether or not the remainder of the necessarily voluminous revision of the Canons be accepted. This is by far the most important change in the revision, and indeed the most important subject to come before General Convention. It is in every way a gratification that the Church should now seem to have reached a point where this righteous legislation may be enacted.

Canon 38, "Of the Standard Bible," appears to us to have crept into the present revision from that of 1901 by mistake. It establishes as our Standard Bible the Oxford quarto edition of 1852. In our judgment this would annul the joint resolution adopted in 1901 establishing the Marginal Readings Bible for use in churches, and would render the latter unlawful in Church services. Surely that, and that alone, ought now to be recognized as the Standard Bible of the Church, and we cannot think that the members of the Joint Commission have intentionally set it aside.

In Canon 43, "Of the General Convention," we suggest that § xi should provide for special meetings of the House of Bishops, to be called on such conditions as may be deemed proper, for the transaction of such business as may rightly come before the House. It will be remembered that there have been very perplexing questions as to the extent of the powers of the Presiding Bishop to summon special sessions, and as to the extent of the power of the House in special sessions that might have been called. The present opportunity might well be used to clear up this difficulty.

A new provision added to Canon 46, "Of Standing Committees," wisely makes provision for authorizing the Bishop Coadjutor, or the Standing Committee of a Diocese, to act as ecclesiastical authority in case the Bishop in any Diocese be incapable of acting, the testimony of at least three reliable physicians being required to establish the fact. At the present time we have no provision for the unhappy event of a Bishop becoming insane or otherwise mentally or physically unable to perform his duties or to delegate his jurisdiction to another.

A number of present canons, and parts of canons, are omitted from the present revision in instances, generally, in which their provisions have become obsolete, or were adopted for some specific emergency that is now past. We question the wisdom of the omission of the recognition of authority of the Bishop to set forth specific forms of prayer or thanksgiving for extraordinary occasions, which was a recognition of the *Jus Liturgicum* of the Bishop. No doubt it was omitted in the belief that such authority would in any event be recognized, and so was unnecessary to specify. This would especially be assumed, probably, since the former requirement that the Book of Common Prayer shall be used "on all occasions of public worship" is omitted in the present revision. Probably it was felt, and rightly, that the rubrics and other provisions of the Book of Common Prayer, were themselves sufficient to indicate the manner of use of the volume, while such additional services as do not supplant the Prayer Book offices will no longer be contrary to the letter of the canon.

This exhausts the notes which we have somewhat hastily jotted down in reading the draft of the proposed Digest.

The Joint Committee has left numbers and titles for Canons of Provinces, and of the Domestic and Foreign Missionary Society, without supplying the canons themselves. These two subjects were referred by the last General Convention to special committees, and therefore are not incorporated

in the report of the Joint Commission. Neither has the Commission drafted a canon on Courts of Appeal, for the reason, as explained in the report, that the subject has been referred in the House of Deputies to a special committee of that House.

If we might be permitted to offer a practical suggestion as to procedure, it would be that special orders be taken for consideration, in the earliest days of the session, of the proposed canons on Marriage and Divorce, on Provinces, on Courts of Appeal, and on the Domestic and Foreign Missionary Society; and if possible, that legislation on these four subjects be completed without awaiting the consideration of the entire report of the Joint Commission on the Revision of the Canons. At the Convention of 1901, on the second day, a Joint Committee was appointed to prepare an order of business. The plan worked very well and greatly facilitated the work of the Convention. We presume the same thing will be done again. It is more than likely that the Revision will not be completed in a single Convention, though it would be a most happy event if the reverse should prove true. At least, however, the preference should be given to the four subjects mentioned, which are undoubtedly the matters of greatest importance in the revision of the Canons, or indeed of all legislation required. It would be an easy matter to leave the technical number of the Canon blank to be filled in in its proper place, either in the present Digest, if the new revision be not completed; or in its place in the revision, if that be enacted. Should this suggestion be adopted, it might even be wise to consider the four subjects in the order in which we have mentioned them. That of Marriage and Divorce is undoubtedly the most important and should have the primary attention. Of the others, the proposed canon on Provinces ought first to be adopted or rejected before the consideration of the subjects of Courts of Appeal, and Domestic and Foreign Missionary Society, for the reason that both these latter ought to be fitted into the Provincial System when that is established. We trust that no scheme of Provinces will be enacted as a fifth wheel, disconnected with the machinery of the Church. Unless the Provinces are to be of some actual use, it would be far better that they should not find place among the provisions of the Digest. Our own conception of the Provincial Synod is that it should resemble the District Missionary Conferences which have already been formed in the Western states, which Conferences are, in practice, Provincial Synods divested of authority.

The chief work of these synods should be to make provision for general missionary extension. This might be accomplished by vesting in the Provincial Synods the authority to suggest apportionments for general missions, or to adopt other means of raising money for that purpose. Money thus raised ought, in our judgment, to be invariably for general, and not for provincial missions, and should be expended by the general Board. We should not wish another phase of missions to come between General and Diocesan Missions, as would otherwise be the case. We believe, however, that appropriations from the General Board might then profitably be made to the several Provinces in bulk, leaving the Provincial Synods to divide them between the Dioceses and Missionary Districts within their limits as might to them seem wise. The importance of the Provincial Synod, however, would be to develop giving for General Missions within the several Provinces, which at present is the weak spot in our administration of the American Church. We believe that such missionary interest could be developed from the Provincial Synod as practically cannot be done by any other agency. Possibly, however, it might be wise to delay laying these burdens upon the Provincial Synods until three years shall have elapsed after the creation of the Provinces, so that these might first have the opportunity of perfecting their own organization, before being charged with this serious responsibility.

In addition to these missionary duties, which would be vested in the several Provinces, would be the provisions for Courts of Appeal, which might be made uniform by a canon passed by General Convention applicable to every Province, or might be left to the enactment of the several Provincial Synods. Our own preference would be for the former mode, since the latter would involve long debates in each Provincial Synod, which would, we fear, supplant the missionary considerations which ought to be their primary business.

One ought not to conclude this consideration without an expression of the appreciation due from the Church to the members of this Joint Commission, who have obviously given a large amount of time and effort to the perfecting of our Canon



Law. If our consideration has largely taken the form of suggestions for change in their work, it is not because the work as a whole is unsatisfactory, but rather that the occasional imperfections that appear to us to have remained undiscovered, might perhaps receive correction before final enactment.

The members of the Commission, all of whom presumably assent to the careful report, are the Bishops of Albany, New York, Maryland, East Carolina, North Carolina, Vermont, and Long Island; the Rev. Drs. F. P. Davenport, J. Houston Eccleston, Wm. R. Huntington, Wm. J. Seabury, Wm. H. Vibbert, and Alfred B. Baker; Messrs. Wm. H. Lightner, Edward G. Bradford, F. B. Swayne, Charles G. Saunders, John A. Beall, Francis L. Stetson, and J. Van Vechten Olcott. The late Dean Hoffman was also an appointee, and was succeeded after his death by the Rev. Dr. Greer, whose appointment was vacated by his consecration as Bishop Coadjutor of New York.

WE ARE much gratified with the Answer of the Southern Bishops to the proposal of the New Haven Conference of Workers among the Colored People, printed on another page. It will be remembered that a proposal was made by vote of that Conference, that the Southern Bishops should take the initiative in a movement looking toward the gathering of Negro congregations and workers into separate Missionary Districts where the consent of the Bishops should be given, and providing for them Bishops of their own race, with jurisdiction coördinate territorially with that of the diocesan Bishops, but limited to the colored race. We expressed the opinion at the time that such action would be most unwise, and that sufficient relief for present difficulties in the way of work among the colored people might be given by gathering the missions to that race into a separate convocation, in Dioceses where there was liable to be friction between the two races in the diocesan conventions, giving to the colored convocation the right of legislation over its own work, subject to the presidency and guidance of the Bishop of the Diocese. Several of the Southern Dioceses have already taken preliminary steps toward granting such autonomy to a colored convocation; but it has been a matter of regret to us that the Negro workers themselves in the Southern Dioceses have not taken the initiative in seeking such legislation.

It is especially a pleasure to read that part of the reply of the Southern Bishops which declines to admit that the Negro problem is or ought to be considered a sectional question. It is not strange that there has sometimes been evident in the South, an impatience with Northern people who expressed any concern or any opinions upon the subject which obviously is of greatest local importance to the South. We say it is not strange, because the subject has so often been treated from impractical and doctrinaire points of view by Northern persons who had not taken the opportunity to study the question in its practical bearings. It is not strange, further, since, as is now quite generally recognized in the North, the post-bellum attempt to force a solution of the problem from a distance resulted in disastrous failure. It was inevitable, after the history of our forty years last past, that the Southern people should be fearful of Northern interference with the problem of the races.

Yet the fact remains that the problem itself is a national one, in which every good citizen not only has a right but is charged with the duty of feeling responsibility for it. And with responsibility must come the right to seek the solution of the problem. That this national responsibility is unanimously recognized by the Southern Bishops, who, at their Sewanee conference, decline to dissociate themselves from the national episcopate as though the problem were only sectional, is a certain proof that the intelligent mind of the South repudiates sectionalism.

And we think we can bespeak for the North a like national spirit as opposed to sectionalism, by saying that in the solution of the Negro problem, that is national and not local, we shall all wish to act under the guidance of Southern leaders, who know with an intimacy which no one from a distance can learn, what are the practical bearings of the problem.

We are pleased that the Southern Bishops have declined to favor the separate Negro episcopate, which, unwise though we deem it to be, we should probably have acquiesced in if the Southern leaders had, with equal unanimity judged it to be desirable; but even more, we are pleased with the unanimous repudiation of a sectional spirit by the Southern Bishops, and with the evident desire that the country and the Church within it should act as a national unity.

THE list of deputies to General Convention printed in this issue may not be read with absorbing interest by all readers, but yet suggests some interesting observations. Just one Diocese—North Carolina—has reelected its entire delegation of 1901; and just one—Texas—has reelected an entirely new delegation, including no one of the deputies of 1901. In the other Dioceses changes are generally very many, and, as usual, there will be a large proportion of deputies who are seated for the first time or who were not able to be present in 1901. It is this constant fluctuation in membership that presents one of the most serious difficulties in securing legislation; for questions debated three years ago must be again debated from the start, and new men must be educated in the problems of the Church.

It is no less than urgent duty incumbent upon those who are to sit as deputies in General Convention, to inform themselves in advance of the sessions upon the subjects likely to require their consideration. This they can do by following the discussions in the Church press, and by weighing questions carefully to discover, not so much what is *expedient* (though questions of expediency may not be wholly ignored) but what is *right*.

Two Missionary Districts—Montana and Western Texas—having effected diocesan organization, have each elected a full quota of deputies to General Convention. The right of these deputies to a seat is of course contingent upon the admission of the Missionary Districts as Dioceses, and then upon the acceptance as deputies, of men elected before diocesan organization had been completed. We suspect that these bodies have erred in not electing delegates as from Missionary Districts, since they must now be wholly unrepresented until their application for diocese-hood is favorably acted upon, and then their right will still be open to question. Indeed, unless by courtesy alone, they will not be able to argue their own cases, as they might have done if they were represented by delegates chosen as previously to represent the Missionary Districts, which do not go out of existence until they have been admitted as Dioceses. Precedent is against the admission of their deputies, which were elected by bodies that had no right to assume diocesan rights. The last instance of the admission of a Missionary District as a Diocese was that of Marquette, in 1895, when the Convocation of the Missionary District chose its one clerical and one lay delegate to which it was entitled, both of whom sat as such missionary delegates in General Convention, and spoke in favor of the admission of the Diocese, without claiming or exercising any rights as deputies.

#### ANSWERS TO CORRESPONDENTS.

M. A. B.—(1) In any Diocese in which the Bishop has the right to appoint missionaries, he would undoubtedly have the right to appoint an Archdeacon, who is only an unlocalized missionary; the Archdeacon thereby acquiring no jurisdiction in parishes, and only in missions to the extent that he might receive the delegated authority of the Bishop.

(2) The Archdeacon would have such cure in the mission field as the Bishop might designate.

(3) We see no anomaly in such an appointment in cases where the office is not recognized in the diocesan canons, and the practice is very common. It is purely a detail of the administration by the Bishop of the mission field in any Diocese.

Q.—(1) In using the Invocation before the sermon, the *Amen* is said by the priest alone.

(2) The liturgical practice of using one, three, five, or seven collects at the daily offices probably rests on the mystical interpretation of numbers, by which, in different degrees, each of these numbers represents ecclesiastical or theological completion, while the even numbers do not.

(3) The two main Eucharistic Lights are those which bear the primary significance, of the two natures of Christ, the Light of the World; and the office of these two official lights is not superseded by other candles that may also be lighted as a mark of festal joy.

(4) Choir and people should stand during the anthem following the third collect at Evening Prayer.

WHEN I see the husbandman well contented with the cold of frost and snow in the winter, because, though it chilleth the ground yet it killeth the charlock; though it check the wheat somewhat in growing, yet it choketh the weeds from growing at all; why should I be moved at the winter of affliction? why vexed at the quaking of a quartan ague? why offended at the cold change of affection in my summer friends? If, as they seem bitter to my mind and body, they prove healthful to my bettered soul; if my wants kill my wantonness, my poverty check my pride, my disrespected slighting quell my ambition and vain-glory, and, every weed of vice being thus choked by affliction's winter, my soul may grow fruitful for heaven's harvest; let my winter be bitter, so that I be gathered with the good corn at reaping time into the Lord's barn.—Arthur Warwick.



## ENGLISH CHURCH UNION ANNIVERSARY

## Strong Words Expressed on Subjects of the Day

## PRESIDENTIAL ADDRESS OF LORD HALIFAX

Death of Canon Burnside

## OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau, (London, June 21, 1904.)

THE principal ecclesiastical event of the past week has been the keeping, on Thursday, 16th inst., of the 45th anniversary of the English Church Union; but before coming to that, our attention must be called to the important annual report of the Union. It appears therefrom that six new local branches have been formed during the past year, while several branches which had been inactive for some years have been revived, and that during this period 2,544 members and associates have joined the Union, of whom 86 are clergymen and 2,458 are lay communicants. The financial condition of the Union is satisfactory.

With reference to the Athanasian Creed, the President and Council, of course, strongly deprecate the proposal "to silence, mutilate, or degrade that clear and emphatic statement of dogmatic truth, which tells a luxurious, indolent, and skeptical age like our own, that it does most emphatically concern a man to take the right road, the road of the Catholic religion, and, having taken it, to keep to it." Nothing could be more inappropriate at the present time than an attempt to minimize the obligation of belief: "Two dignitaries of the Church have published, almost without rebuke, writings which, either directly or by implication, deny fundamental articles of the Creed, with strange lawlessness, all the monitory clauses and one definite article of the Faith are omitted at every recitation of the Creed in Westminster Abbey." The Union cannot change its Christian belief to suit modern views, but it calls on all those who disbelieve the Creeds, and those in authority who, out of mistaken kindness, would shield such persons, to conform to the requirements of the Church. Members of the E. C. U. should never forget the great fight which the Union has fought in the past for this Confession of our Christian Faith: "In 1873 the attack on the Athanasian Creed was defeated mainly through the magnificent protest of two leading members of this body, Dr. Pusey, one of our vice-presidents, and Dr. Liddon, who announced that if the offending clauses were struck out by the Convocation of Canterbury, or the Creed disused, they would resign their preferments and their office as teachers in the Church of England." On the subject of the R. C. C., after stating that its formation must necessarily be regarded with anxiety, the report declares the Union to be unanimous on one point, viz., that "no questions of doctrine or discipline can, without violation of recognized Church principles, be submitted to a body of which laymen are constituent members." Beyond this the E. C. U. authorities reserve judgment.

Passing on to the Education question, their position is that no accommodation will be satisfactory which leaves the Cowper-Temple clause and the Kenyon-Slaney (in the Education Acts) in operation, "nor any agreement which establishes and endows Undenominationalism as the one religion taught authoritatively by the school staff, paying those who teach it out of public money, leaving the religion of the Church to be taught for a short space of time in the week by the clergy or their representatives." As to the new Royal Commission, while no loyal subject of the king would deny his majesty's right, in view of our national history, to appoint a commission to inquire into any matter, the President and Council feel that the appointment of this commission is fraught with possible danger. Nevertheless, they are strongly of opinion that such steps as may be advisable should be adopted "so that probable mischief may be turned into possible good."

The anniversary service of the Union was held at St. Matthew's, Westminster, last Thursday, at 11 A. M., when there was a solemn offering of the Holy Sacrifice, there being quite a crowded congregation. The Athanasian Creed was sung at the procession to a Plainsong melody. The music of the Mass was the *Missa de Angelis* (to the setting by the Rev. J. B. Croft, priest-organist of St. Matthew's), and was well rendered by a picked body of about twenty men. The Rev. Leighton Pullan of St. John's College, Oxford, preached a powerful and eloquent sermon on the Athanasian Creed, the full text of which has appeared in the *Church Times*.

Then came in the afternoon the annual meeting of the Union in the Great Hall of the Church House, Westminster, at which there was a large attendance, Lord Halifax taking the chair amid much applause. The Office was said by the Rev. Father Benson, S.S.J.E. Lord Halifax, before beginning his presidential address, caused some amusement by stating that the Royal Commission was sitting in the room below, and they

requested that approval at the E. C. U. meeting might be expressed by clapping of hands, and not by stamping on the floor. His lordship, amid laughter, remarked he did not know whether the time had come for "stamping on the Commission," but at all events that afternoon they would endeavor to be generous, and leave the Commissioners in peace. Proceeding, the noble President, in the course of his great fighting speech, said (to quote from the *Church Times*):

"We have been told of late that the need for such a society as ours has passed away, that the organization of the Church supplies all that it requires for the defence of Church principles, and if the faithful clergy and laity would but follow their natural leaders, the Bishops, all that is needed for the defence of Church principles and for the maintenance of the doctrine and discipline of the Church of England would have been secured. I think if anything here needed to demonstrate the folly of such assertions it may be found in the events of the last two years. Far from this Union having won its battles and being in a position to lay down its arms [*et cetera*], the last few months have witnessed a new and organized attack on vital points connected with the Church's doctrine and discipline—points which in some cases we had imagined had been definitely closed—and that not only on the part of the avowed enemies of Catholic doctrine and practice, but in some cases, I say it deliberately and with profoundest regret and distress, under the leadership and with the approval of some of the Bishops themselves. I suppose there is no class of men who have done and suffered more on behalf of Christian education in their respective parishes than the clergy of the English Church. What has been their reward? A more flagrant insult was never, I suppose, offered to any body of men who deserved it less, than the insult which, with the connivance of the great majority of the English episcopate was offered the great body of the English clergy by the introduction of the Kenyon-Slaney clause in the Education Act of 1902. It is an easy transition from Christian education in the school to Christian doctrine in the Church. Some thirty years ago we saw a determined and organized attempt to degrade the Athanasian Creed from the position it occupies in the Book of Common Prayer, and to prevent its recitation, as at present ordered, in the public services of the Church. The Union played no inconsiderable part in the battle that was fought and won at that time. The Union is no less determined to fight the same battle to-day, when the position and obligations of that Creed are again being attacked by distinguished members of the episcopate. It is but a few days ago that the Primate, following in the steps of Archbishop Tait, gave every encouragement to a deputation who waited upon him to ask his assistance towards removing the Creed from the services of the Church, and told them quite plainly that so far as he was concerned, and if the matter depended upon him alone, that symbol of the Faith, which but echoes the warning words of our Blessed Lord Himself, should never again be heard within the walls of the Cathedrals and churches of England. Are these, I ask, and I ask the question with the deepest feelings of shame and sorrow, the leaders that Churchmen can safely trust, and afford to follow?"

"Passing on to the proposed R. C. C., his lordship said that we are left face to face with proposals for the government of the Church backed by the highest episcopal authority which, for the first time in the history of the Church of England, "deliberately ignore that appeal to Catholic consent and custom which, however little it may have been adhered to in practice, was the undoubted plea and alleged justification for the charges made in ecclesiastical matters in the sixteenth century." He, for one could say boldly, that if such a disregard of ancient principle is finally endorsed and acted upon, "there are many who will feel that the grounds on which they have been accustomed to defend the Church of England are very seriously shaken." With reference to the Royal Commission, his lordship said that it may do little harm; it may even have very different results from what some of its promoters expect: "It may convince the world that the disloyal and the traitors to the Church of England are not those who insist on maintaining the chancels 'as they have been maintained in times past,' and who in their manner of conducting Divine service [the Divine Liturgy] conform to the requirements of the Ornaments Rubric by wearing at the service 'commonly called the Mass,' and which I see even the *Times* newspaper has at last begun to call by its proper name, the vestments usual at and ordered for that service by the rubric in question; but those who in ritual matters totally disregard the provisions of that rubric, and who in doctrinal matters deny the teaching of the Church of England in common with that of the whole Catholic Church as to the change of the bread and wine effected by consecration in the Sacrament of the Lord's Supper, and as to the absolving power lodged in the priesthood for the forgiveness of sins." But whether the Commission has, *inter alia*, this result or not, this at least is certain that, however willing individual members of the clergy and laity may be, should they be asked to do so, to justify their principles and practice before the Commissioners and their countrymen at large, "we are absolutely precluded as members of the Church from recognizing any right in such a body as a Royal Commission to interfere in the concerns of the Church, much less to determine what is or what is not either the doctrine and discipline, or the law and



teaching of the Church of England." The appointment of the Commission is due, first to the weakness of the Government in giving way to Orange agitation, and in allowing representatives of Protestant dissent in the House of Commons "to suppose that the affairs of the Church are any concern of theirs"; and, next, "to the—shall I say timidity?—and lack of principle of the rulers of the Church themselves." The result has been the cry against the Bishop's veto, and the development of the Protestant agitation—"an agitation which only wanted firmly grasping at first to be nipped in the bud."

Lord Halifax, in concluding his address—one of the most notable, indeed, oratorically of all his many presidential addresses—said that we see what has come from neglect of the Sacraments in the past. After all it is the doctrine of the Holy Eucharist that matters; it is the Mass that signifies. We see, too, that the neglect of the love and honor which are due to the Holy Mother of God and all the blessed saints has led to the "blankest Sadduceeism" and to the practical denial of the doctrine of the Communion of Saints, as expressed in the Creed: "Knowing these things and seeing what has come of the practical Protestantism which has so grievously disfigured the English Church in the past, we are quite determined it shall no longer be so in the future. We are resolved that the work begun by God's mercy amongst us shall, God helping us, be carried to its predestined end, which, whether in the union with the State or not, shall be nothing less than the spread and maintenance of the Catholic Faith and of Catholic practices in England, and the eventual reunion of all those who love our Lord Jesus Christ in sincerity and truth in one visible fold under one Shepherd, when if the right of the Primate of Christendom shall be fully acknowledged on one side, the right of the Catholic Episcopate shall be no less fully recognized on the other."

The resolution that the annual report of the Union be received, moved by the President, and seconded by Mr. H. W. Mozley, was agreed to. Dr. Randall (late Dean of Chichester) moved that the E. C. U. in annual meeting assembled hold strongly (1) that it is essential that the functions of the newly formed R. C. C. "should be clearly defined on the lines of those of the existing Houses of Laymen and the Diocesan Conferences so as to exclude the decision of all questions of doctrine and discipline, which must be reserved, as heretofore, for the Synods of the two Provinces"; (2) that the primary electors of the lay members of the Council "should be communicants of some years' standing, no distinction being made on grounds of sex or civil qualification." The resolution, seconded by Canon Sanderson, and supported by R. W. Burnie, Esq., the Rev. W. Crouch, and Mr. F. C. Holiday, was adopted. A report of the great evening meeting in defence of the Athanasian Creed, must be left over until next week's letter.

The E. C. U. authorities, in asking the coöperation of the Church Committee for Church Defence and Church Instruction in defence of the Athanasian Creed, have practically compelled that society to show its hand, and the revelation—though it really need not have surprised anybody—seems to have caused no small sensation in Church circles. The executive of the Committee, in their reply to the proposal of the Union, are of opinion that, while the subject in question is under consideration by the Upper Houses of the two Convocations, any movement such as the Union has suggested would be "inopportune" at the present time. Now, although such action on the part of the Committee's executive was perfectly natural, and indeed inevitable, in view of the fact of their society being the official organ of the English Episcopate, yet, in the abstract, could there be any reason for declining the overtures of the Union more utterly absurd than the one here assigned? It is (as Mr. Mozley said at the E. C. U. meeting last week) just because of the proposed action of the Bishops in Convocation that we wish to speak out in defence of the Creed. One thing now, however, is pretty certain, viz., that by "Church Defence" in its official title the Church Committee mean merely *Establishment Defence*.

The Rev. Frederick Burnside, rector of Hertingfordbury, Hertfordshire, and Hon. Canon of St. Alban's, has (after an operation) passed from earth, at the age of 61. A graduate of St. John's College, Cambridge, he was ordained priest in 1870, and held the benefice of Hertingfordbury since 1872. In him the English Church undoubtedly possessed its chief statistician; for he it was who twenty years ago started, and had since compiled and edited, under a sub-committee of the S. P. C. K., that truly monumental work, *The Official Year Book of the Church of England*. R. I. P.

The Royal Commission sat again last week for two days. Mr. A. Riley, among others, gave evidence.

The Rev. J. A. Kempthorne, rector of Gateshead, has accepted the rectory of Liverpool, offered to him by the Rev.

Stephen Gladstone. Mr. Kempthorne is at present in South Africa, assisting the Mission of Help. The *Church Times'* Liverpool correspondent writes it was clear that if the present work at the parish church was to be maintained and furthered, the new rector would need to have a strong individuality and unusual pulpit power. In respect to ceremonial, there is likely to be little change at the Pro-Cathedral.

The Westminster City Council have decided to suggest to the London County Council, for their consideration, the desirability of changing the name of New Tothill Street, Westminster, to that of Farrar Street, in consideration of the late Dean of Canterbury's close connection with certain premises in the street.  
J. G. HALL.

## ANSWER OF THE SOUTHERN BISHOPS CONCERNING BISHOPS FOR THE NEGRO RACE.

[SPECIAL CORRESPONDENCE.]

SEWANEE, Tenn., June 30, 1904.

A MEETING of Bishops took place here yesterday to receive the report of a special committee appointed by Bishop Dudley, last October, on the subject of the Memorial from a conference of Church Workers among Colored people, held in St. Luke's Church, New Haven, Conn., on September 15th preceding.

There were present the Bishops of Texas (chairman), Florida, Louisiana, Georgia, Tennessee, North Carolina, Southern Florida, Alabama, and Mississippi. The Bishops of Missouri, West Virginia, and South Carolina heard the report out of conference.

Upon motion, the report presented by the special committee was unanimously adopted and made the response to the Memorial, and the Bishop of Georgia was appointed a committee to transmit to the Secretary of the Conference of Colored Church Workers the following answer:

"The Memorial presented for our consideration, opens up a subject of deep and practical interest, and among the most important questions which confronts the mind of the Church in our day.

"For many years the Church has been engaged in the extension of the Gospel among a people who constitute a large part of the population of the United States, and who by their geographical dispersion are entering numerously into the life and conditions of all sections of the Union.

"Recognition of the fact of this dispersion makes it imperative that the consideration of the moral and spiritual welfare of the colored people should not be entered upon as a sectional question.

"The more intimate connection of a certain small number of Bishops with evangelization of the colored people is an incident which ought not to be construed as fixing upon these Bishops obligations and responsibilities that belong to the whole Church.

"The Bishops in the Southern Dioceses undertake a reply to the Memorial, because it is primarily addressed to them; not because they assume that it is either possible or proper that they should control the sentiment or direct legislation in reference to the matter of the Memorial, nor as admitting that the legislation suggested affects the Southern Dioceses to the exclusion of others in which there is organized Church work among colored people.

"The provision of a limited and non-diocesan episcopate for particular classes or races of men is confessedly a problem of great magnitude and difficult of solution, and cannot be entertained without careful study of its bearings and wise forecast of the possible outcome of such legislation. We question whether the Church is prepared to enact laws for a system which is rife with complexities and not devoid of great dangers. And we feel it to be our first duty to urge the greatest caution, lest a plan which is proposed to meet the needs of a people widely distributed should develop into legislation for a portion of a race and thus become strictly sectional in its application.

"We are confirmed in our view of the untimely nature of such legislation and its inadequacy to provide a remedy for the conditions complained of in the Memorial, by the fact that the colored people themselves, in nearly every Southern Diocese, strongly object to the plan proposed, and in some instances, notably in the Dioceses of Southern Virginia and Texas, have made earnest protests against it. We do not wish to be understood as pre-judging this subject in the Councils of the Church; but this, in all good conscience, we must say, we could not consent to separate ourselves from the colored people so long as they themselves do not desire such separation.

"We are impelled to state that we are not in despair over the present condition of the work of the Church among the colored people.

"We do not minimize the existing difficulties of the situation when we assert that there is real progress in this department of the Church's work—a progress far from satisfactory to ourselves or honoring to the American Church, and retarded, as we believe, not

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## DEATH OF A NEW YORK LAYMAN

Henry Allen Rogers, President of the Board of Education

## HUGE MONOLITHS FOR THE CATHEDRAL

St. Andrew's Chapel, Yonkers, Opened

The Living Church News Bureau,  
New York, July 4, 1904.

**P**RESIDENT HENRY ALLEN ROGERS of the Board of Education of New York is dead. At his funeral in All Souls' Church, city officials and men high in affairs paid honor to his memory. The Rev. Dr. S. D. McConnell read the service, and in a brief address, said Mr. Rogers was not only a good man, but the chief lay officer of All Souls' parish. The tremendous task of providing public schools for the vast numbers of New York City children brought out all that was best in this man. In no small measure due to his statesmanship, New York public schools took long steps forward, until now they rank well with schools of other and smaller cities. It was not many years ago that the schools of this city did not so rank. It is estimated that in September ninety thousand children will have to be put on part time. Yet to Mr. Rogers' administration is due the fact that at least one Borough of the city contains a high school hardly equalled in all America, and that about thirty public school buildings throughout the city are at this moment being enlarged.

The first of the huge monoliths for the interior of the Cathedral of St. John the Divine was placed in position last week without mishap. There are to be eight of the monoliths in all, and they form, when in place, a semi-circle around the choir. They are of pink and grey granite, plain and beautifully polished. The first one to be erected had a large crowd of lookers-on, watching the operation and expecting a mishap at any moment. It is in two parts, one weighing ninety tons, the other forty. A derrick composed of two Oregon pines, ninety-six feet in length and brought across the continent expressly for this purpose, was used to raise the monolith, the power coming from engines. It is expected that all monoliths will be in position by September, when the work of building up the "crossing" can proceed.

The new building for St. Andrew's chapel, Lincoln Park, Yonkers, was used for the first time at Evening Prayer on Sunday, June 19th, the Rev. Charles A. Ashmead reading the ser-



ST. ANDREW'S CHAPEL, LINCOLN PARK, YONKERS, N. Y.

vice. There were present, besides the neighborhood people, many friends of the work from Yonkers, so that there were altogether present about 175, a number that would have been larger had it not been an exceedingly hot afternoon. The new chapel is the gift of Mrs. William F. Cochran, and cost, without furnishings, \$4,000. It stands on a site given for the purpose by the Valley Farms Company, which owns a great deal of property in the neighborhood, the land consisting of six city lots, a plot amply large for the future erection of parish church, rectory, and such other parish buildings as may be needed. The site faces three streets and is convenient to railroad and trolley lines, so that as the neighborhood develops, the chapel will be practically in the centre of what is already a rapidly growing community. The chapel is a frame structure, shingled outside

and with natural wood finish within. It has an auditorium seating comfortably about 160, a large chancel, and vestry and robing rooms at the sides of the chancel. A large cellar has the furnace and provides storage room. This work was started about six years ago and services have been held in houses until the present time. The Rev. Charles A. Ashmead, assistant at St. Andrew's Church, Yonkers, is in immediate charge of the work. But one service is held each Sunday, the hour being 3:30, immediately following Sunday School, which is held at 2:45.

The Rev. Robert Morris Kemp kept the fifteenth anniversary of his connection with St. Paul's Chapel, Trinity parish, June 26th. There was presented to him a handsome set of white eucharistic vestments, embroidered by Miss Emma Haywood of New York. The work on the stole is exceptionally fine. The design was adapted and partly copied from an exquisite stole in the possession of the Rev. Morgan Dix, D.D., rector of Trinity Church, by his kind permission. The figures are fine specimens of highest art in needlework. They represent the Blessed Virgin Mary, the Angel Gabriel, and the four Evangelists.

EMBROIDERED STOLE  
PRESENTED TO REV.  
R. M. KEMP.

It is reported that the Rev. Dr. McConnell, rector of All Souls' Church, had a narrow escape from drowning last Friday, at his country home near Easton, Md. He was out in his steam launch when a quite violent electrical storm came up and the launch was at once heavily charged with electricity, and the boiler exploded. Dr. McConnell jumped to

the water, and, being a good swimmer, struck out for the shore, quite a distance away. Preston Chambers, a man in the employ of Dr. McConnell, heard the explosion and saw the clergyman in the water. He threw off his coat, removed his shoes, and swam to the doctor's aid. When he reached the latter he was in shallow water, and both then returned to the launch to try to save it, which they succeeded in doing by filling the boat with water, it having already started to burn. By this time Dr. McConnell was completely exhausted, but he was assisted to his home by Mr. Chambers. Dr. McConnell went early last week to spend his vacation at Easton with his family.

ANSWER OF THE SOUTHERN BISHOPS CONCERNING  
BISHOPS FOR THE NEGRO RACE.

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by omitted legislation but for lack of appreciation of the conditions confronting us, and by failure of the Church at large to realize existing needs and to provide for them with a liberality commensurate with the largeness and even hopefulness of the task.

"Sixty-five thousand dollars a year appropriated by the Board of Missions indicates in part the measure of this failure, and would seem to suggest that the attitude of the Church at large is one of surprising indifference and almost of contempt. Is it too late to hope that the Church will yet give us the means to do this work—a work which more than anything else presses upon our hearts?"

"We are unable to perceive that the suggested change in administration will produce any great or immediate results, lighten our burden, or make the conditions easier at this time.

"Our conviction is that the building up of self-supporting and self-respecting congregations must necessarily be slow, inasmuch as the capacity of the race to accept and adopt the ideals of the Church is in many cases limited.

"We cannot at this time commit ourselves to any new theories of evangelization, but we do not hereby relinquish our privilege of expressing our convictions in the Councils of the Church upon the merits of the question in this or any shape in which it may be presented, where, in our opinion, it ought to be discussed, namely, in a full assemblage of the Bishops and Deputies of the Church.

"With regard both to the earnest desire of the petitioners and to the welfare of the cause sought to be aided, we are unanimously convinced that the time has not come for the consecration of Negro Bishops for Southern Dioceses at least, according to the proposal of the memorialists."



# Deputies to General Convention

NOTE.—Those named in *italics* served as deputies to the General Convention of 1901.

## ALABAMA.

### CLERICAL.

Rev. Matthew Brewster, D. D., Mobile.  
Rev. J. G. Glass, Anniston.  
Rev. Stewart McQueen, Montgomery.  
Rev. T. J. Beard, D. D., Birmingham.

### LAY.

Mr. W. W. Screws, Montgomery.  
Mr. J. F. Johnston, Birmingham.  
Mr. J. H. Pitts, Tuscaloosa.  
Mr. J. C. Webb, Demopolis.

## ALBANY.

Rev. W. W. Battershall, D. D., Albany.  
Rev. Joseph Carey, D. D., Saratoga.  
Rev. Edgar A. Enos, D. D., Troy.  
Rev. R. M. Kirby, D. D., Potsdam.

\*Mr. Leslie Pell-Clarke, Springfield Center.  
Mr. Spencer Trask, Saratoga.  
Mr. Louis Hasbrouck, Ogdensburg.  
Mr. G. Pomeroy Keese, Albany.

## ARKANSAS.

Rev. C. H. Lockwood, D. D., Helena.  
Rev. G. Gordon Smeade, Little Rock.  
Rev. W. D. Buckner, Fort Smith.  
Rev. Geo. B. Norton, D. D., Newport.

Mr. P. K. Roofs, Little Rock.  
Mr. N. B. Trulock, Pine Bluff.  
Mr. John T. Hicks, Seacny.  
Mr. Jos. A. Reeves, Camden.

## CALIFORNIA.

Rev. F. W. Clappett, D. D., San Francisco.  
Rev. E. L. Parsons, San Mateo.  
Rev. J. A. Emery, San Francisco.  
Rev. M. D. Wilson, San Jose.

Mr. A. N. Drown, San Francisco.  
Mr. Geo. E. Butler, San Rafael.  
Mr. W. A. M. Van Bokkelen, San Francisco.  
Mr. C. D. Haven, Oakland.

## CENTRAL NEW YORK.

Rev. John Brainard, D. D., Auburn.  
Rev. W. W. Bellinger, D. D., Utica.  
Rev. John Arthur, Oneida.  
Rev. H. G. Coddington, Syracuse.

Hon. Chas. Andrews, Syracuse.  
Hon. A. H. Sawyer, Watertown.  
Mr. Robt. J. Hubbard, Cazenovia.  
Mr. Chas. S. Symonds, Utica.

## CENTRAL PENNSYLVANIA.

Rev. Geo. C. Foley, D. D., Williamsport.  
Rev. H. L. Jones, D. D., Wilkesbarre.  
Rev. Rogers Israel, D. D., Scranton.  
Rev. G. H. Sterling, D. D., So. Bethlehem.

Mr. W. R. Butler, Mauch Chunk.  
Col. C. M. Clement, Sunbury.  
Mr. W. Fred Reynolds, Bellefonte.  
Mr. J. M. Lambertson, LL.D., Harrisburg.

## CHICAGO.

Rev. F. A. Larrabee, Chicago.  
Rev. W. Little, L. H. D., Evanston.  
Rev. J. S. Stone, D. D., Chicago.  
Rev. F. Du Moulin, Chicago.

Mr. H. V. Seymour, Chicago.  
Mr. E. P. Bailey, Chicago.  
Mr. D. B. Lyman, La Grange.  
Mr. H. J. Ullman, Chicago.

## COLORADO.

Rev. Chas. H. Marshall, Denver.  
Rev. H. Martyn Hart, D. D., Denver.  
Rev. John W. Ohl, Salida.  
Rev. F. F. Kramer, Denver.

Mr. A. D. Parker, Denver.  
Mr. F. A. Ellis, Sr., Denver.  
Mr. J. H. Denison, Denver.  
Mr. A. S. Cuthbertson, Pueblo.

## CONNECTICUT.

Rev. S. O. Seymour, D. D., Litchfield.  
Rev. F. W. Harriman, D. D., Windsor.  
Rev. O. H. Raftern, Portland.  
Rev. G. Brinley Morgan, D. D., New Haven.

Mr. Burton Mansfield, New Haven.  
Mr. M. W. Seymour, Bridgeport.  
Mr. Chas. E. Jackson, Middletown.  
Col. Jacob L. Greene, LL.D., Hartford.

## DALLAS.

Rev. B. B. Ramage, Fort Worth.  
Rev. W. J. Miller, Sherman.  
Rev. Jos. Sheerin, Dallas.  
Rev. Edwin Wickens, Dallas.

Mr. E. A. Belsterling, Dallas.  
Mr. F. H. Sparrow, Fort Worth.  
Mr. G. W. Burroughs, Fort Worth.  
Mr. T. W. Scottard, Dallas.

## DELAWARE.

Rev. Geo. C. Hall, D. D., Wilmington.  
Rev. J. Leighton McKim, Milford.  
Rev. Wm. I. Wilkie, Middletown.  
Rev. Wm. J. Hamilton, Delaware City.

Mr. E. G. Bradford, Wilmington.  
Mr. Geo. A. Elliott, Wilmington.  
Mr. S. M. Curtis, Newark.  
Mr. W. H. Boyce, Georgetown.

## EAST CAROLINA.

Rev. N. Harding, Washington, N.C.  
Rev. T. M. N. George, Newbern.  
Rev. R. B. Drane, D. D., Edenton.  
Rev. Jas. Carmichael, D. D., Wilmington.

Mr. Wilson G. Lamb, Williamston.  
Mr. Wm. Calder, Williamston.  
Mr. B. R. Huske, Fayetteville.  
Mr. W. B. Shepard, Edenton.

## EASTON.

Rev. E. R. Rich, Easton.  
Rev. J. G. Gantt, Berlin.  
Rev. F. B. Adkins, Easton.  
Rev. W. Y. Beaven, Easton.

Mr. W. H. Gibson, Centreville.  
Mr. W. G. Kirbin, Snow Hill.  
Dr. W. F. Hines, Chestertown.  
Hon. C. F. Holland, Salisbury.

## FOND DU LAC.

Rev. W. R. Gardner, D. D., Algoma.  
Rev. B. Talbot Rogers, Fond du Lac.  
Rev. H. S. Foster, Green Bay.  
Rev. Wm. B. Thorn, Marinette.

Mr. N. W. Salladé, Fond du Lac.  
Mr. J. B. Perry, Fond du Lac.  
Mr. Jas. T. Armstrong, Green Bay.  
Dr. H. E. Mann, Marinette.

## GEORGIA.

Rev. A. W. Knight, Atlanta.  
Rev. Tron Beatty, Athens.  
Rev. Robt White, Savannah.  
Rev. C. C. Williams, D. D., Augusta.

Mr. H. C. Cunningham, Savannah.  
Mr. L. D. Harrison, Atlanta.  
Mr. F. H. Miller, Augusta.  
Dr. H. C. White, Athens.

## INDIANAPOLIS.

Rev. J. D. Stanley, Indianapolis.  
Rev. Lewis Brown, Indianapolis.  
Rev. J. E. Sulger, Terre Haute.  
Rev. F. O. Granniss, Indianapolis.

Mr. Chas. E. Brooks, Indianapolis.  
Mr. A. Q. Jones, Indianapolis.  
Mr. W. D. Pratt, Indianapolis.  
Mr. J. H. Stotsenburg, New Albany.

## IOWA.

### CLERICAL.

Rev. J. E. Cathell, D. D., Des Moines.  
Rev. Geo. E. Walk, Cedar Rapids.  
Rev. John C. Sage, Dubuque.  
Rev. C. H. Remington, Fort Dodge.

### LAY.

Mr. J. J. Richardson, Davenport.  
Mr. Samuel Mahon, Ottumwa.  
Mr. Geo. F. Henry, Des Moines.  
Mr. E. H. Lockwood, Harlan.

## KANSAS.

Rev. J. P. deB Kaye, Topeka.  
Rev. Chas. B. Crawford, Topeka.  
Rev. W. R. Cross, Atchison.  
Rev. I. E. Baxter, Lawrence.

Mr. D. W. Nellis, Topeka.  
Mr. Geo. A. Rockwell, Junction City.  
Mr. D. P. Blish, Atchison.  
Mr. W. E. Wluner, Manhattan.

## KENTUCKY.

Rev. J. K. Mason, D. D., Louisville.  
Rev. J. G. Minnigerode, D. D., Louisville.  
Rev. R. Estill, D. D., Louisville.  
Rev. Chas. E. Craik, D. D., Louisville.

Mr. W. A. Robinson, Louisville.  
Hon. A. E. Richards, Louisville.  
Mr. R. W. Covington, Covington.  
Mr. J. E. Rankin, Henderson.

## LEXINGTON.

Rev. H. H. Sneed, Georgetown.  
Rev. Baker P. Lee, Lexington.  
Rev. A. B. Chinn, Frankfort.  
Rev. R. B. Nelson, Newport.

Mr. J. T. Shelby, LL.D., Lexington.  
Gen. Fayette Hewitt, Frankfort.  
Mr. Attilia Norman, Beattyville.  
Mr. F. H. Dudley, Winchester.

## LONG ISLAND.

Rev. R. F. Alsop, D.D., Brooklyn.  
Rev. J. G. Bacchus, D. D., Brooklyn.  
Rev. Wm. T. Holden, St. James.  
Rev. A. B. Kinsolving, D. D., Brooklyn.

Mr. P. R. Jennings, Brooklyn.  
Mr. Wilhelmus Mynderse, Brooklyn.  
Mr. Geo. Foster Peabody, Brooklyn.  
Mr. H. E. Pierrepont, Brooklyn.

## LOS ANGELES.

Rev. J. D. H. Browne, Pomona.  
Rev. A. G. L. Treu, D. D., Los Angeles.  
Rev. M. M. Moore, Santa Barbara.  
Rev. J. J. Wilkins, D.D., Los Angeles.

Capt. Chas. T. Hinde, San Diego.  
Hon. T. L. Winder, Los Angeles.  
Maj. T. L. Lee, Los Angeles.  
Mr. H. B. Ely, Redlands.

## LOUISIANA.

Rev. B. E. Warner, D. D., New Orleans.  
Rev. C. L. Wells, New Orleans.  
Rev. O. C. Kramer, New Iberia.  
Rev. J. W. Moore, New Orleans.

Mr. G. R. Westfeldt, New Orleans.  
Mr. C. M. Whitney, New Orleans.  
Hon. N. C. Blanchard, Shreveport.  
Mr. James McConnell, New Orleans.

## MAINE.

Rev. Geo. F. Degen, Augusta.  
Rev. Geo. B. Nicholson, Waterville.  
Rev. S. H. Green, Bar Harbor.  
Rev. R. W. Plant, Gardiner.

Mr. R. H. Gardiner, Gardiner.  
Mr. H. v. B. Nash, Newcastle.  
Gen. J. M. Brown, Portland.  
Mr. Wm. G. Ellis, Portland.

## MARQUETTE.

Rev. J. E. Curzon, Houghton.  
Rev. C. D. Atwell, Ishpeming.  
Rev. Jos. A. Ten Broeck, Calumet.  
Rev. G. J. Childs, Iron Mountain.

Mr. Peter White, Marquette.  
Mr. L. L. Hubbard, Painesdale.  
Mr. Alex. D. Rogers, Crystal Falls.  
Mr. M. M. Duncan, Ishpeming.

## MARYLAND.

Rev. J. H. Eccleston, D. D., Baltimore.  
Rev. J. S. B. Hodges, D. D., Baltimore.  
Rev. Edwin B. Niver, Baltimore.  
Rev. Wm. M. Dame, D. D., Baltimore.

Mr. Jos. Packard, Baltimore.  
Mr. J. Wirt Randall, Annapolis.  
Mr. I. Thomas Jones, Elk Ridge.  
Mr. Bernard Carter, Baltimore.

## MASSACHUSETTS.

Rev. E. W. Donald, D. D., Boston.  
Rev. Geo. Hodges, D.D., Cambridge.  
Rev. C. L. Hutchins, D. D., Concord.  
Rev. H. S. Nash, D. D., Cambridge.

Mr. Harcourt Amory, Boston.  
Mr. Robert Treat Paine, Waltham.  
Mr. C. L. Saunders, Lawrence.  
Mr. A. J. O. Sowdon, Boston.

## MICHIGAN.

Rev. C. E. Woodcock, Detroit.  
Rev. W. D. Maxon, D. D., Detroit.  
Rev. Wm. Gardam, Ypsilanti.  
Rev. John Munday, Port Huron.

Mr. Henry P. Baldwin, Detroit.  
Mr. Theo. H. Eaton, Detroit.  
\*Mr. Sidney D. Miller, Detroit.  
Mr. H. D. Comstock, Alpena.

## MICHIGAN CITY.

Rev. J. H. McKenzie, Lima.  
Rev. W. S. Howard, Plymouth.  
Rev. E. W. Averill, Fort Wayne.  
†Rev. A. A. Ewing.

Hon. J. Kopelke, Crown Point.  
Mr. J. B. Faulkner, Michigan City.  
Mr. H. G. Thayer, Plymouth.  
Mr. M. V. Starr, Goshen.

## MILWAUKEE.

Rev. W. W. Webb, D. D., Nashotah.  
Rev. H. D. Robinson, D. D., Racine.  
Rev. C. N. Moller, La Crosse.  
Rev. C. L. Mallory, Kenosha.

Mr. L. H. Morehouse, Milwaukee.  
Mr. G. E. Copeland, Milwaukee.  
Mr. W. C. Noe, Madison.  
Mr. M. B. Bell, La Crosse.

## MINNESOTA.

Rev. C. C. Rollit, Red Wing.  
Rev. S. B. Purves, Minneapolis.  
Rev. John Wright, D. D., St. Paul.  
Rev. A. G. Pinkham, Owatonna.

Mr. W. H. Lightner, St. Paul.  
Mr. A. G. Dunlop, Minneapolis.  
Mr. Chas. Horton, Wadena.  
Mr. H. C. Theopold, Faribault.

## MISSISSIPPI.

Rev. P. G. Sears, Meridian.  
Rev. N. Logan, D. D., Pass Christian.  
Rev. Geo. C. Harris, D. D., Mobile.  
Rev. Robt. W. Barnwell, Columbus.

Mr. A. C. Leigh, Grenada.  
Mr. J. C. Purnell, Winona.  
Mr. W. W. Moore, Vicksburg.  
Mr. T. P. Bailey, Ph. D., Oxford.

## MISSOURI.

Rev. Jas. R. Winchester, D. D., St. Louis.  
Rev. Carroll M. Davis, St. Louis.  
Rev. Wm. Short, D. D., St. Louis.  
Rev. Edm. Duckworth, St. Louis.

LAY.  
Mr. T. M. McMasters, St. Louis.  
Mr. G. M. Cadogan, Macon.  
Mr. C. B. Rollins, Columbia.  
Mr. T. K. Skinner, St. Louis.

\*Deceased.

†Removed from Diocese.



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Rev. Alex. Mann, D. D., Orange.	Col. T. A. Stevens, Hoboken.	Rev. R. H. McKim, D. D., Washington.	Mr. C. H. Stanley, Washington.
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Rev. J. Lewis Parks, D. D., New York.	Mr. Francis L. Stetson, New York.	Rev. R. R. Converse, D. D., Rochester.	Mr. Rufus Sibley, Rochester.
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Rev. F. J. Murdock, D. D., Salisbury.	Mr. John Wilkes, Charlotte.	Rev. C. A. Weed, Joplin.	Mr. H. D. Ashley, Kansas City.
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Rev. I. McK. Pittinger, D. D., Raleigh.	Mr. J. C. Buxton, Winston.	Rev. T. B. Foster, Kansas City.	Mr. O. E. Parson, Sedalia.
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Rev. C. D. Williams, D. D., Cleveland.	Mr. T. H. Walbridge, Toledo.	Rev. W. R. Richardson, San Antonio.	Mr. J. T. Woodhull, San Antonio.
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Rev. A. L. Frazer, Youngstown.	Mr. T. M. Sloane, Sandusky.	Rev. M. A. Barber, San Marcos.	Mr. A. G. Heaney, Corpus Christi.
OREGON.		WEST VIRGINIA.	
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Rev. Geo. B. Van Waters, Portland.	Mr. Frank Spittle, Astoria.	Rev. J. S. Alfried, Charlestown.	Mr. C. L. Thompson, Huntington.
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Rev. John Fulton, D. D., Philadelphia.	Mr. Geo. Wharton Pepper, Philadelphia.	ALASKA.	
Rev. W. B. Bodine, D. D., Philadelphia.	Mr. Geo. C. Thomas, Philadelphia.	ARIZONA.	
Rev. John B. Harding, Frankford, Philadelphia.	Mr. Francis A. Lewis, Philadelphia.	Rev. E. A. Penick, Phoenix.	Mr. J. J. Hawkins, Prescott.
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PITTSBURGH.		BOISE.	
Rev. J. H. McIlvaine, D. D., Pittsburgh.	Mr. James W. Brown, Pittsburgh.	DULUTH.	
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Rev. A. W. Arundel, D. D., Pittsburgh.	Mr. Herbert DuPuy, Pittsburgh.	Rev. Alex. Mackintosh, Honolulu.	Mr. Chas. L. Rhodes, Honolulu.
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Rev. W. H. Moore, Quincy.	Mr. E. J. Parker, Quincy.	NEW MEXICO.	
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Rev. A. R. Mitchell, Greenville.	Mr. O. S. Gadsden, Charleston.	Rev. A. L. Burleson, Santa Rosa.	Capt. J. T. Howell, Napa.
Rev. W. B. Gordon, Camden.	Col. Robt. Aldrich, Barnwell.	SALINA.	
Rev. E. N. Joyner, Columbia.	Mr. Jno. P. Thomas, Columbia.	SALT LAKE.	
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Rev. Holmes Whitmore, Dayton.	Hon. John S. Conner, Cincinnati.	Rev. L. A. Spencer, Orlando.	Mr. Sumter L. Lowry.
Rev. John Hewitt, Columbus.	Mr. E. Morgan Wood, Dayton.	SPOKANE.	
Rev. Paul Matthews, Cincinnati.	Hon. Gilbert H. Stewart, Columbus.	Rev. W. L. Bull Spokane.	Mr. H. S. Collins, Spokane.
SOUTHERN VIRGINIA.		WESTERN TEXAS.	
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Rev. B. D. Tucker, D. D., Norfolk.	Col. R. E. Withers, Wytheville.	EUROPEAN CONVOCATION.	
Rev. C. E. Grammer, D. D., Norfolk.	Hon. E. W. Saunders, Rocky Mount.	Rev. R. J. Nevins, D. D., Rome, Italy.	Hon. Wayne MacVeagh, Paris, France.
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Rev. F. A. DeRosset, Springfield.	Hon. Chas. E. Hay, Springfield.	SHANGHAI.	
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Rev. Alex. Allen, Springfield.	Dr. W. T. Ingram, Murphysboro.		
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Rev. W. N. Claybrook, Tyler.	Mr. Rufus Cage, Houston.		
Rev. H. E. Powers, D. D., Marshall.	Mr. H. M. Whitaker, Beaumont.		
Rev. C. S. Aves, Galveston.	Mr. Frank Cargill, Houston.		

\*Was Deputy in 1901 from Georgia.

\*Was Deputy in 1901 from Massachusetts.



## ALTERNATE DEPUTIES TO GENERAL CONVENTION.

			LEXINGTON.	
			CLERICAL.	LAY.
ALABAMA.			Rev. W. M. Washington, Ashland.	Mr. J. A. Herring, Georgetown.
CLERICAL.			Rev. T. W. Cooke, Dayton.	Mr. W. D. Spalding, Covington.
LAY.			Rev. Alex. Patterson, Beattyville.	Mr. A. D. Cole, Maysville.
Rev. J. W. C. Johnson, Birmingham.			Rev. Arthur R. Price, Covington.	Mr. H. Higgin, Newport.
Rev. J. J. D. Hall, Ensley.			LONG ISLAND.	
Rev. R. E. Brown, Uniontown.			Rev. Bishop Falkner, Bay Ridge.	Mr. F. C. Cochen, Brooklyn.
Rev. G. C. Tucker, Mobile.			Rev. St. Clair Hester, Brooklyn.	Mr. A. A. Low, Brooklyn.
Rev. E. N. C. Snow, Tuscaloosa.			Rev. Lindsay Parker, Brooklyn.	Mr. George Wistar Kirke, Brooklyn.
Mr. John E. Mitchell, Mobile.			Rev. Alex. Vance, D. D., Brooklyn.	Mr. E. N. Townsend, Brooklyn.
Mr. R. H. Pearson, Greensboro.			LOS ANGELES.	
Mr. M. B. Wellborn, Annisto.			Rev. M. C. Dotten, Riverside.	Mr. J. Bakerell Phillips, Pasadena.
Rev. G. D. Silliman, D. D., Stockport.			Rev. Wm. McCormack, Pasadena.	Mr. E. M. Cope, Redlands.
Rev. C. M. Nickerson, D. D., Lansingburgh.			Rev. Chas. L. Barnes, San Diego.	Mr. Force Parker.
Rev. J. P. B. Pendleton, D. D., Schenectady.			Rev. J. A. Evans, Los Angeles.	Mr. Gregory Perkins, Jr., Los Angeles.
Rev. G. L. Richardson, Glens Falls.			LOUISIANA.	
Rev. J. B. Whaling, Fayetteville.			Rev. H. O. Duncan, D. D., Alexandria.	Hon. W. W. Howe, New Orleans.
Rev. C. B. K. Weed, Fort Smith.			Rev. Wm. S. Slack, Algiers.	Hon. E. C. Fennet, New Orleans.
Rev. Jos. J. Cornish, Marianna.			Rev. E. W. Hunter, New Orleans.	Mr. J. B. McGhee, New Orleans.
Rev. H. H. Ingham, Camden.			Rev. L. W. Lott, New Orleans.	Mr. C. C. Harvey, New Orleans.
Rev. Gustave Jones, Newport.			MAINE.	
Mr. John M. Daggett, Marianna.			Rev. E. H. Newbegin, Bangor.	Mr. J. F. A. Merrill, Portland.
Mr. Robert E. Lee, Pine Bluff.			Rev. W. C. Stewart, Bath.	Dr. W. McDavid, Augusta.
Mr. J. B. Walker.			Rev. Frank Vernon, Port and.	Mr. Ammi Davenport, Gardiner.
Rev. H. S. Hart, Fort Fairfield.			MARQUETTE.	
Rev. L. C. Sanford, San Francisco.			Rev. W. C. McCracken, Ironwood.	Dr. Wm. P. Scott, Houghton.
Rev. Hobart Chetwood, Pacific Grove.			Rev. Wm. Poysor, Crystal Falls.	Mr. W. S. Pearce, Dollar Bay.
Rev. B. M. Weeden, San Francisco.			Rev. R. J. Stillwell, Gladstone.	Mr. J. H. Lathrop, Calumet.
Rev. N. B. W. Galloway, Menlo Park.			Rev. A. H. Lord, Sault Ste. Marie.	Mr. W. W. Case, Sault Ste. Marie.
Rev. Vincent Neale, San Rafael.			MARYLAND.	
Prof. H. R. Fairclough, Stanford University.			Rev. R. S. Coupland, Baltimore.	Mr. Edw. N. Rich, Baltimore.
Mr. Francis Avery, Sausalito.			Rev. A. C. Powell, Baltimore.	Rev. Dan'l M. Thomas, Baltimore.
Mr. W. A. F. Deal, San Francisco.			Rev. Percy F. Hall, Catonsville.	Mr. H. Irvine Keyser, Baltimore.
Rev. H. M. North, LL. D., Columbia.			Rev. W. H. H. Powers, Towson.	Mr. Lloyd Lowndes, Cumberland.
Mr. Ira D. Stratton, Reading.			MASSACHUSETTS.	
Mr. Henry Russell, Honesdale.			Rev. Endicott Peabody, Groton.	Mr. E. Pierson Beebe, Falmouth.
Mr. Geo. N. Reynolds, Lancaster.			Rev. D. D. Addison, D. D., Brookline.	Mr. Francis C. Foster, Cambridge.
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Rev. Chas. Scadding, LaGrange.			Rev. A. St. J. Chambre, D. D., Lowell.	Mr. Richard H. Dana, Cambridge.
Rev. T. A. Snively, Chicago.			MICHIGAN.	
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Rev. Frank W. Baker, D. D., New Haven.			MILWAUKEE.	
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Rev. C. R. D. Crittenton, Denison.			Rev. G. S. Sinclair, Oconomowoc.	Mr. T. M. Cary, Chippewa Falls.
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Rev. E. H. Lingo, Denison.			Rev. C. L. Slattery, Fabault.	Mr. J. A. Chase, Minneapolis.
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Rev. F. E. Shoup, Dallas.			Rev. C. E. Haupt, St. Paul.	Mr. E. H. Holbrook, Minneapolis.
Rev. Geo. A. Preston, Bonham.			Rev. C. H. Shutt, Minneapolis.	Mr. Hector Baxter, Minneapolis.
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Rev. E. H. Lingo, Denison.			Rev. J. S. Moore, Biloxi.	Mr. Stephen Thrasher, Port Gibson.
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Rev. E. H. Lingo, Denison.			Rev. Douglas Sutton, Livingston.	Mr. W. P. Messias.
Rev. E. H. Lingo, Denison.			Rev. H. E. Robbins, Anaconda.	Mr. W. Freaes, Livingston.
Rev. E. H. Lingo, Denison.			NEBRASKA.	
Rev. E. H. Lingo, Denison.			Rev. A. E. Marsh, Blair.	Mr. Henry W. Yates, Omaha.
Rev. E. H. Lingo, Denison.			Rev. W. H. Moor, Omaha.	Mr. C. S. Montgomery, Omaha.
Rev. E. H. Lingo, Denison.			Rev. W. A. Mulligan, Beatrice.	Mr. J. C. Phelps, Schuyler.
Rev. E. H. Lingo, Denison.			Rev. J. C. S. Weills, Norfolk.	Mr. Joseph Barker, Omaha.
Rev. E. H. Lingo, Denison.			NEWARK.	
Rev. E. H. Lingo, Denison.			NEW HAMPSHIRE.	
Rev. E. H. Lingo, Denison.			Rev. J. G. Robinson, Dover.	Hon. Frank W. Rollins, Concord.
Rev. E. H. Lingo, Denison.			Rev. J. C. Flanders, Woodsville.	Mr. S. N. Bourne, Manchester.
Rev. E. H. Lingo, Denison.			Rev. E. M. Parker, Concord.	Mr. H. H. Dudley, Concord.
Rev. E. H. Lingo, Denison.			Rev. W. Northey Jones, Manchester.	Mr. L. W. Flanders, Dover.
Rev. E. H. Lingo, Denison.			NEW JERSEY.	
Rev. E. H. Lingo, Denison.			NEW YORK.	
Rev. E. H. Lingo, Denison.			Rev. P. A. H. Brown, New York.	Mr. Chas. F. Hoffman, Jr., New York.
Rev. E. H. Lingo, Denison.			Rev. C. B. Smith, D. D., New York.	Mr. Dverett P. Wheeler, New York.
Rev. E. H. Lingo, Denison.			Rev. H. P. Nichols, D.D., New York.	Mr. Theodore K. Gibbs, New York.
Rev. E. H. Lingo, Denison.			Rev. F. B. Whitcome, Poughkeepsie.	
Rev. E. H. Lingo, Denison.			NORTH CAROLINA.	
Rev. E. H. Lingo, Denison.			Rev. F. W. Hilliard, Oxford.	Hon. J. C. MacRae, Chapel Hill.
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Rev. E. H. Lingo, Denison.			Rev. Harris Mallinckrodt, Winston.	Mr. John S. Henderson, Salisbury.
Rev. E. H. Lingo, Denison.			OHIO.	
Rev. E. H. Lingo, Denison.			OREGON.	
Rev. E. H. Lingo, Denison.			Rev. P. K. Hammond, Oregon City.	Mr. Geo. C. Nicholson, Portland.
Rev. E. H. Lingo, Denison.			Rev. W. M. M. Breck, Portland.	Mr. T. B. Keim.
Rev. E. H. Lingo, Denison.			Rev. M. J. Goodheart, Sumpter.	Mr. Frederick Townsend, Portland.
Rev. E. H. Lingo, Denison.			Rev. Wm. Coney, Salem.	Mr. J. C. McCracken, Portland.

† Removed from Diocese.

† Deputy in 1901 from Alabama.

\* Deceased.



PENNSYLVANIA.  
PITTSBURGH.

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Rev. Amos Bannister, Beaver Falls.	Mr. W. J. Mullins, Franklin.

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## SOUTH CAROLINA.

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Rev. H. H. Covington, Sumter.	Mr. Walter Hazard, Winyah.
Rev. A. E. Cornish, Charleston.	Mr. P. T. Hayne, Greenville.
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## SOUTHERN OHIO.

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Rev. E. L. Roland, Cairo.	Mr. John H. Simmons, Bunker Hill.
Rev. J. E. Wilkinson, Champaign.	Mr. James Craig, Mattoon.
Rev. Wemyss Smith, Bloomington.	Mr. G. C. McFadden, Havana.

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Rev. W. C. Robertson, Chattanooga.	Mr. W. D. Gale, Nashville.
Rev. T. D. Windlate, Memphis.	Mr. J. W. Caldwell, Knoxville.

## TEXAS.

## VERMONT.

## VIRGINIA.

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Rev. Berryman Green, Theo. Sem.	Mr. John G. Williams, Orange.
Rev. W. D. Smith, Fredericksburg.	Hon. A. W. Wallis, Fredericksburg.
Rev. J. J. Gravatt, Richmond.	Mr. Rosewell Page, Richmond.

## WASHINGTON.

Rev. Roland C. Smith, Washington.	Mr. W. H. Singleton, Washington.
Rev. Chas. E. Buck, Washington.	Mr. D. C. Gordon, Washington.
Rev. J. H. W. Blake, Washington.	Mr. J. H. Taylor, Washington.
Rev. Thos. A. Johnstone, Laurel, Md.	Mr. Melville Church, Washington.

## WESTERN MASSACHUSETTS.

Rev. Henry Hague, Worcester.	Mr. H. M. Bigelow, Clinton.
Rev. Louis Zahner, D. D., Amherst.	Mr. Wm. A. Gallup, North Adams.
Rev. T. W. Nickerson, Jr., Pittsfield.	Mr. Geo. F. Mills, Amherst.
Rev. W. T. Dakin, Springfield.	Dr. Eugene Bouton, Pittsfield.

## WESTERN MICHIGAN.

Rev. W. P. Law, South Haven.	Mr. Geo. Lovelace, Muskegon.
Rev. C. T. Stout, Traverse City.	Mr. W. J. Latimer, Big Rapids.
Rev. W. H. Osborne, Battle Creek.	Mr. Frank Clark, Kalamazoo.
Rev. C. J. De Caux, Niles.	Mr. W. R. Shelby, Grand Rapids.

## WESTERN NEW YORK.

Rev. Walter North, L. H. D., Buffalo.	Mr. S. S. Brown, Scottsville.
Rev. J. B. Hubbs, D. D., Geneva.	Mr. John L. O'Brien, Buffalo.
Rev. Chas. H. Smith, D.D., Buffalo.	Mr. E. C. Denton, Rochester.
Rev. A. J. Graham, Rochester.	Mr. N. Rochester, Rochester.

## WEST MISSOURI.

Rev. J. Stewart-Smith, Kansas City.	Mr. C. H. V. Lewis, Kansas City.
Rev. E. A. Neville, Sedalia.	Mr. J. E. Cobb, Wentworth.
Rev. W. S. Trowbridge, Springfield.	Mr. Thos. Aylesbury, St. Joseph.
Rev. J. R. Atwill, Carthage.	Mr. James Bialn, Springfield.

## WEST TEXAS.

## WEST VIRGINIA.

Rev. Jacob Brittingham, Wheeling.	Mr. Peebles Tatum, Wheeling.
Rev. J. S. Douglas, Martinsburg.	Judge Beckwith, Charlestown.
Rev. J. S. Gibson, Huntington.	Mr. W. G. Laidley, Charleston.
Rev. G. A. Gibbons, Romney.	General Spellman, Parkersburg.

## ALTERNATES FROM MISSIONARY DISTRICTS.

## DULUTH.

CLERICAL.	LAY.
Rev. F. C. Coolbaugh, Cloquet.	Mr. James A. Brown, Fergus Falls.

## HONOLULU.

Rev. John Usborne, Honolulu.	Mr. Luke Asue.
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## NORTH DAKOTA.

Rev. Arthur Chard, Casselton.
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## OKLAHOMA AND INDIAN TERRITORY.

Rev. A. W. Higby, Oklahoma City, Okl.	Mr. L. E. Lounsbury, So. McAlester, I. T.
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## OLYMPIA.

Rev. H. H. Gowen, Seattle.	Mr. N. B. Coffman, Chehalis.
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## SOUTHERN FLORIDA.

Rev. W. W. DeHart, Tampa.	Mr. A. Haden.
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## EUROPEAN CONVOCATION.

Rev. W. Thompson, D. D., Rome, Italy.	Mr. C. C. Haight.
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## MARQUETTE DIOCESAN COUNCIL

## Being the Last of the Springtime Conventions

THE ninth annual Convention of the Diocese of Marquette was held in St. Paul's Church, Marquette, June 29-30. After an early Eucharist and later Morning Prayer, the Holy Eucharist was again celebrated, the Bishop being celebrant, with Rev. Messrs. Lord and Curzon as deacon and sub-deacon. The sermon *ad clerum* was preached by the Rev. Wm. B. Thom of the Diocese of Fond du Lac. The preacher urged the necessity of loyalty to the Faith once delivered to the saints, and none who listened to his burning words could fail to be helped and strengthened. In organizing afterward, the Rev. Wm. Poyseor was elected Secretary and the Rev. B. G. Burt Assistant Secretary.

In his address, the Bishop spoke of the necessity of greater missionary activity among the clergy of the Diocese, and rejoiced in that there had been so few clerical changes during the past year. He also expressed his desire that the proposed canon on Marriage and Divorce, and the Bishop of Pittsburgh's report upon the change of the name of the Church, might be accepted by General Convention. Archdeacon Curzon's resolution on the Change of name was defeated, but the vote showed a large gain in its favor, over that of last year.

Suitable resolutions of congratulation for the people of Ontonagon on the semi-centennial of the founding of Ascension parish were passed, and the General Convention was urged to establish the Provincial System, and Courts of Appeal.

The old Standing Committee was reflected, consisting of the Rev. Messrs. Lord, Curzon, and Atwell; Messrs. Peter White, M. M. Duncan, and L. L. Hubbard.

Deputies to General Convention are as follows: Clerical—J. E. Curzon, C. D. Atwell, Joseph A. Ten Broeck, and G. J. Childs; lay—Peter White, L. L. Hubbard, Alex D. Rogers, and M. M. Duncan.

The Supplementary Deputies are: Rev. Messrs. W. C. McCracken, Wm. Poyseor, R. J. Stilwell, and A. H. Lord; lay—Messrs. Wm. P. Scott, W. S. Pearce, J. H. Lothrop, and W. W. Case.

The next Convention is called at Marquette, on June 14, 1905.

## SOME SENSIBLE RULES.

THE vestry of St. Mary's Memorial Church, Wayne, Pa., have established the following regulations as to marriages celebrated in the church, which are printed in the belief that others may be glad to make similar ones:

1. All persons are welcome to use the church as well for marriage as for other services, and no charge is made for such use. A church, however, does not support itself; and it is expected (especially where neither of the persons to be married is a member of the congregation) that such offering be made as those asking for the use of the church think right.

2. In addition to the *honorarium* to the officiating clergyman, proper compensation should be made for the services of the sexton, the bell-ringer, etc., and of the organist and the choir in cases where there is music.

3. It is expected that the rector of the parish shall be asked, if not to read the whole of the service, at least to take part in it.

4. If it is desired to have a rehearsal before any marriage, in order that the ceremony itself shall be conducted decently and without confusion, it must be remembered that the church is God's House, and not a place for social enjoyment or mirth. It is not expected that any persons, other than those whose presence is necessary, shall attend the rehearsal. The officiating clergyman is always to be present, and is to take entire direction of the proceedings.

*Resolved* That the foregoing regulations be adopted; that the Secretary be instructed to have them printed; and that a copy be delivered to all persons making application for the use of the church for a marriage.

COLLINS, the freethinker, met a plain countryman going to church. He asked him where he was going. "To church, sir." "What to do there?" "To worship God." "Pray whether is your God a great or a little God?" "He is both, sir." "How can He be both?" "He is so great sir, that the heaven of heavens cannot contain Him, and so little that He can dwell in my heart." Collins declared that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.

ALEXANDER THE GREAT had a soldier in his army who bore his own name, but was a great coward. The Emperor, enraged at his conduct, justly said to him, "Either change your name, or learn to honor it." So might it be said to many who bear a "Christian name."—*Selected.*



## Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT:—"The Church of the Apostolic Days."—Part II.

By the Rev. ELMER E. LOFSTROM

### THE ARREST OF ST. PAUL.

Catechism: Second Commandment. Text: II. Tim. I. 12. Scripture: Acts xxi. 27-40; xxii. 22-30.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

**T**O-DAY we see the "bonds and imprisonment" which St. Paul had so long felt to be impending, an accomplished fact. It came, as he was told that it would come, at Jerusalem. He was delivered by the Jews to the Gentiles (Romans) as Agabus had foretold (Acts xxi. 11). But notice that *it was the Jews, not the Jewish Christians, who brought it about.* St. Paul's long cherished mission to the Church at Jerusalem had been carried to a successful issue. The many prayers which had been offered up for that important mission were not unheard. The Church at Jerusalem "glorified the Lord" when they heard of St. Paul's work among the Gentiles.

But the plan of conciliating the Jews and removing their prejudice against St. Paul, which had been recommended by St. James, failed to accomplish its intended result. He went into the temple with the four men who had a vow, and he paid the charges for them all; and he might thus have convinced the Jews at Jerusalem that he still had respect for their customs and traditions; but before the seven days required in the performance of this ceremony were over, some of his most bitter enemies from Ephesus appeared on the scene. The hatred with which they had regarded him since he had withdrawn the Jewish Christians from the synagogue at Ephesus (Acts xix. 9) blazed up anew with still greater fury when they saw St. Paul in the temple. They had before seen him in the city with Trophimus, a Gentile Christian of Ephesus; now they saw him inside "the middle wall of partition" in the sacred enclosure, which none but a Jew might enter on pain of death. They either supposed or they pretended to suppose that he had brought a Grecian into the temple. They immediately raised a cry (v. 28), which was sufficient to arouse in every Jew present the desire to kill the offender. But the awful reverence of the place was not forgotten even in their anger, and "they drew him out of the temple" that it might not be polluted with bloodshed. This saved St. Paul's life, although it did not prevent their beating him (v. 32). At the northwest corner of the temple area was the Castle of Antonia, rebuilt by Herod the Great and named after Mark Antony. This was connected with the temple court by a double-pillared cloister leading from the stairs of the castle. There was stationed there the Roman garrison of at least six hundred men, with their ten centurions and chief captain, Claudius Lysias. The story of how they rescued St. Paul is simply told in the narrative. Verse 38 has some light thrown on it by Josephus and by one of the words used. From Josephus we learn that the Egyptian for whom he mistook St. Paul, had a short time before this gathered 30,000 discontented Jews on Mt. Olivet, whom he had deluded into the belief that he was the Messiah and that the walls of Jerusalem would fall down at his word. Among his followers were 4,000 of the "*Sicarii*," a name applied to a desperate class of men who made a practice of assassinating men even in the crowded street, by plunging a dagger (*sica*) into the back and then, joining in the general cry of indignation, escaping. The word translated "murderers" is literally "*sicarii*" (*συκαριῶν*) and of course alludes to these well known desperadoes. The rout of the Egyptian and his followers by Felix was of recent occurrence, and the mistake of Lysias was not an unnatural one.

When St. Paul was "bound with two chains," he was chained between two soldiers; but the chain permitted the raising of the hand when the soldier was willing (v. 40, and cf. St. Luke xxii. 5).

The permission from Lysias to speak; the apostle's address from the castle stairs, delivered in the Aramaic or spoken Hebrew of the time and therefore more readily listened to by the Jews but not understood by the chief captain; the command to examine by scourging withdrawn when St. Paul had already been bound with the thongs with which he was to have been tied to the whipping post, because of the magic words, "a Roman

citizen"; the fact brought out that St. Paul's citizenship was of more honorable origin than that of his captor; these quickly succeeding events concluded the day and explain the opportunity given him to appear before the Sanhedrim on the morrow.

We usually think of an arrest as a disgraceful thing to happen to a man, but it is not so here. Even the brief account of St. Luke makes us feel that St. Paul is greater than either his accusers or his captors. There is no suggestion that the apostle was greatly surprised or alarmed, although he was in very great danger and would undoubtedly have been put to death under a "judgment of zeal" if Lysias had not interfered. But it was the expected come to pass, and St. Paul appears serene because *he seems to feel that it is all happening in the Providence of God.* We who see the outcome can see how it did result in his preaching the Gospel in high places, and also just where he planned to preach it—at Rome. But even while it was happening we see dominant in St. Paul the great passion of his life, the preaching of the Gospel. His previous work was complete, his former plans had just been brought to a successful conclusion. His arrest did not break into his work. Since he had given himself without reserve to the work of the Gospel, his outward condition or circumstances gave him little concern if only he was permitted to speak out his message. His speech from the stairs has been called "a masterpiece of conciliatory oratory;" is it not rather a most powerful plea for the Gospel and assertion of the compelling necessity of the course he had taken? Smarting with the blows he had received, his dress no doubt torn and disordered, it is inspiring to hear this man say as he commands silence by a gesture: "I am right and am not ashamed of the Gospel which I cannot help but preach."

St. Paul's confidence in the Providential ordering of his life did not, however, prevent his using such means as he had to help himself. To have done otherwise would have been fatalism, not Christian trust. He used his position and training as a Jew with good effect in his speech to the Jews, and his Roman citizenship with the chief captain. But having done what he could, he was content to leave the issue in God's hands, confident that the apparent evil which was come upon him was not without His knowledge, and confident therefore that, if his work was not yet done, opportunity would be given him to deliver the message of the Glad Tidings of Redemption which he so loved to tell.

### UNREST IN NORTH CHINA.

EVIDENCES of unrest manifest themselves in these parts in the following ways. First, there is a recrudescence of the abuse of foreigners, which since 1900 has been in abeyance, the country people are more sullen and indisposed to friendliness, the native converts come in for a larger share of reviling than is normally the case, and minatory language is used to them in reference to what will happen if the intrusive "foreign devils" whom they serve are driven out.

Another menace to the peace of the interior is the formation of secret sects, all ready to take advantage of the first opportunity to rebel against the present regime and to wipe out together the ruling dynasty and the remoter "barbarians" of the West. Hence it is that anxious questions are put by the Chinese converts, as should the evil come, they themselves would again be "between the devil and the deep sea"—abandoned probably as before by their foreign teachers, and menaced by the heathen population of their own country. I take no alarmist view of the situation: my sole idea here is to represent the state of mind prevailing around me, and I think it well in view of past experience not to regard too lightly these evidences of a disturbed condition of Chinese society.

In Shantung I marvel not at the amount of antipathy existing against the foreigner, for the province is now overrun with representatives of the West—Germans in connection with the building of railways, and missionaries carrying out the absolute and unconditional command of the Lord of all. Were the examples of these two classes of foreigners more consistent with each other the explanation of their presence might be intelligible to the Chinese; but the only impressions the latter form is that their province is being exploited entirely for the benefit of foreign people, and not for any advantage which will accrue to themselves. I have been asked by intelligent Chinese if the Province of Shantung was under German rule, and much surprise was exhibited when I said it was not yet the case.—REV. FREDERICK JONES, in *Occasional Papers of St. Augustine's College.*

A SENTENCE with God's blessing will do more than a sermon without it.—*Selected.*

WHO is good, except he be made so by loving?—*St. Augustine.*



## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### A VACATION INVITATION.

To the Editor of The Living Church:

AS A pleasure shared is a pleasure doubled, I would like to share the pleasure of my August vacation with a few brother clergymen and their families. I have an island and cottage with large tent equipment in Muskoka Lake, Canada; and with a good-sized party the expense for each one is quite moderate. A month spent on Muskoka Lake is worth to either priest or parish far more than what it costs; and I take this method of pointing out one of the most beautiful and health-giving places on the continent for spending a vacation. I will be glad to answer any communications with regard to the same.

J. D. HERRON,

Rector All Saints' Church, Portsmouth, Ohio.

### SOME VIEWS OF A LAY DESCENDANT OF FOUR CONSECUTIVE CALVINISTIC MINISTERS.

To the Editor of The Living Church:

IT IS meritorious to chronicle and to give thanks for every step toward Catholic Faith and ethics, no matter by whom it is taken.

While the largest denominational body of Christians in the world is, from time to time, inventing new dogmas to render entrance into its communion and approximation to other Christian bodies more and more difficult, other organizations are gradually throwing down obstructions long since erected by less enlightened predecessors. One great denomination has recently decided that extreme restriction of simple worldly amusements is an error, the chief effect of which is to bar people out, or to make them hypocrites.

Eight generations of men have lived and died in the communion of another great, devout, and influential denomination, and as it is a peculiarity of human nature to absorb any kind of religious faith from Papal Infallibility to Christian Science, if education is begun sufficiently early, these generations have taught and sincerely believed:

I. That Almighty God not only foreknew the destiny of every soul, but that from the beginning He foreordained the fate of each individual, so that no matter what efforts the individual may make, fighting evil, the result could not be mitigated or altered even by God Himself. As a corollary to this:

II. That this individual destiny is not alone for men but also for babes who die in the hour of birth.

Of late years so many members of other denominations have become restless under so fatalistic a creed, that the ecclesiastical authorities have decided to modify it, and have done so by adding a codicil to their Confession, to the effect that infants are exempt from the common lot by some mysterious operation of the Holy Ghost, in a manner not explained either by Scripture or human reason. This is not very clear, but it is a step toward Catholicity in that it fails to dogmatize that of which we can possibly know nothing.

It may not be entirely orthodox, but it is very comforting to believe: (a) that God does not demand impossibilities; (b) that He will not exact reverence and obedience from those who never heard of Him; (c) that they shall not be held guilty of sin who do not know what sin is; least of all, infants who, although born into a state of sin, cannot possibly sin until consciously capable of sinning.

Let us see how this view affects the heathen who, with a faith quite as unreasonable as any herein considered, commits acts which are revolting to Christianity. He tortures, kills, and eats his enemy, believing that thereby he is performing his highest duty to the only god he has ever heard of. Shall he be punished everlastingly for such deeds? God forbid. Then, whether predestination be true or false, why burden ourselves with the cost and danger of foreign missions? It may be answered primarily that it is God's command, but independent of that, we worship the true God whose pleasure is not in blood and

terror, and it is our duty to humanity to bring all benighted heathen into the true light so as to hasten peace on earth and good will towards men; to save bodies as well as souls; to collect all mankind into one fold of faith.

Without doubt my Westminster forbears could have controverted every position taken herein, giving chapter and verse, mainly from the Old Testament; but their day, their method of deduction, and many of their severe conclusions, are fast passing into desuetude.

JAMES B. CRAIGHEAD.

Nodena, Ark.

### OPPOSE SCHOLARSHIP WITH SCHOLARSHIP.

To the Editor of The Living Church:

MAY I be permitted to bear testimony to the importance of your editorial language of June 18th? You say of the destructive school within the Church:

"It is not likely to be dislodged by force. . . . What, then remains to us?"

"This only: to oppose scholarship with scholarship; learning with learning; criticism with criticism. . . ."

"The study must be frank and free, in the full admission that if the Catholic position cannot stand the test of the most rigid criticism, the Catholic position must fall."

It seems to me that the most alarming element in the present situation among us is the lack of up-to-date scholarship and readiness to do battle in the sphere of reason which characterizes those of our clergy who would maintain the traditional Faith and Practice of Historical Christianity. The appeal to authority is well enough in dealing with those who have not thrown authority overboard, but if such an appeal is the only reply which we have to make to those who reject authority, we need not be surprised when thinking men say that the Catholic position is irrational and inconsistent with the assured results of modern research and criticism.

What passes for biblical scholarship is to-day in the hands of rationalists to a very large extent. The press teems with critical commentaries that reject the teaching of Scripture when rightly interpreted. Not one commentary of the first rank has yet been put forth by an American priest of Catholic instincts.

One doctrine after another is being assailed with persuasive power by rationalistic clergy. How is the attack answered? We hear charges of heresy made, indeed, but where are the treatises which ought to be written, calculated to reach the modern mind and meet destructive sophistries on their own ground?

The scientific developments of our time have placed the Catholic religion in a new and strange mental environment. What attempt is being made by our clergy to show that the new knowledge is consistent with the ancient Faith?

We need sorely a revival of learning and of a scholarly apologetic. The only standpoint from which sound apologetics can be written is the Catholic standpoint—the standpoint which is central to all truth. But we are allowing dissenters to do our work; and we have only ourselves to blame if the position which is defended is a mutilated Christianity, one-sided and revolutionary.

It is a marvellous inertia that has come over our learned clergy, if indeed we have such. And it is as certain as anything well can be that, unless we rouse ourselves to take a creditable part in the battle of to-day between the Church and her scholarly foes, the Faith will suffer a damage in this land which will take many generations to repair. It may be that God can dispense with human learning, but He does not will to do so, and a Church which is defended only by partisanship, and which is not represented in the open arena of the thought and learning of the day, is in serious danger of discredit and failure.

FRANCIS J. HALL.

Western Theological Seminary, Chicago, June 29, 1904.

### RHODE ISLAND ECCLESIASTICAL NOMENCLATURE.

To the Editor of The Living Church:

IN RESPONSE to your invitation for some Rhode Islander to furnish further information, may your correspondent say, that while he cannot fathom "the motive" in adopting its title, "The Catholic Congregational Society of Bristol," still remains a very flourishing body of Christians? This title, under which it received its charter, October 4, 1784, has never been changed (to the writer's knowledge), and some years since appeared prominently on an engraving of the building. Perhaps



so good a name has had its influence in the uniformly cordial relations that have existed between it and our own Church in that town, more than once "that favorite son" of Bristol, the late Bishop M. A. De Wolfe Howe, having been asked to "occupy their pulpit," using always the full Church service. The lineal predecessor of this "Catholic congregation" (for the charter of 1784 was only its reorganization after the Revolution), holding its first service in the parlor of the writer's old home, still standing, and presided over by his ancestor, Deacon Nath. Bosworth, in 1680, bore, we are told by Prof. Munroe in his *Story of the Mount Hope Lands*, "at its organization and for many years afterward," the title "The Church of Christ in Bristol." It would seem that in the face of such a claim our own Church need not be over modest in adopting the title American Church. However, these "Catholic Congregationalists" did not, in their earlier history, always live up to their name. "In Bristol, New England, February 5, 1722-3, were imprisoned twelve men of the Church of England for refusing to pay for the support of the Presbyterian teacher," say the "Narragansett Church Records." By 1741 the relations had become cordial, and "Parson Burt" and Mr. Usher (the rector of St. Michael's) were very good friends, as many of their successors have been, until, under the gathering clouds of the American Revolution, the latter, an ardent loyalist, preached "passive obedience," when Mr. Burt did not hesitate to declare, not less ardently, "It is a damnable doctrine and none but fools will believe it."

Perhaps as remarkable, and somewhat more contradictory, a specimen of Rhode Island nomenclature, is the phrase with which Brown University, then "Rhode Island College," announced its beginning: "This Catholic Institution is established for the education of the Sons of all Protestant Gentlemen." The writer thinks his memory serves him accurately in quoting; he has no means of verifying at hand. True to this contradictory proclamation, it was many years before a "Papist" could matriculate, and so late as 1865, a meeting of the Faculty solemnly discussed the question of forbidding the religious meetings of the "Bishop Seabury Association," a Church society just established, until dear old Dr. Caswell, the acting President, suggested first debating how such action, if passed, could be enforced. Of the use in Rhode Island even of so golden a term as Catholic, it must, I fear, be said, "All is not gold that glitters."

May the writer add in closing this, he fears too long, response to your request, his hearty "second" to your amendment of the change in the Prayer Book's title page, advocated by the Bishop of Albany? "American Episcopal Church" should certainly not wound the susceptibilities of the most critical. No other distinctively Episcopal Church claims to be "American." Papal authority has sufficiently repudiated "Americanism," while our Oriental brethren, closer as our relations are fortunately growing, would not wish to be known by any but foreign appellations. It would seem that this substitution of a single word in the title page might as easily be adopted as an omission.

CALBRAITH BOURN PERRY.

Cambridge, N. Y.

#### "YOUNG MEN PREFERRED."

To the Editor of The Living Church:

WHY are there so few candidates for Holy Orders?" is a question often asked, and often answered in many and various ways, but without reaching any satisfactory reason.

May not the above caption give a reason? Advancement to the priesthood is rarely delayed on account of youth. More frequently the candidate is nearer, if not quite thirty—the age of our Blessed Lord—before he is priested.

People choose the experienced financier to the "plunger," the staid lawyer, the elderly physician, to advise them and care for their property, business, and health.

But the same "dearly beloved" seem to prefer those who "rush in where angels dare not tread," and seek spiritual counsel of those who as yet scarce know how to care for their own souls.

"Young men" see that only fifteen or twenty years of service await them before they reach "the dead line," and so refuse to consider "a profession" in which they are "shelved" before beginning truly valuable and effective work.

The problem may at length solve itself when none but middle-aged priests are to be had, young in head, younger in heart, and wise with years of spiritual experience.

July 1, 1904.

(Rev.) EDWARD H. CLARK.

## Literary

### History.

*The Destruction of the Greek Empire and the Story of the Capture of Constantinople by the Turks.* By Edwin Pears, LL.B., Knight of the Greek Order of the Saviour, etc. With Maps and Illustrations. New York: Longmans, Green & Co., 1903. Price, \$7.00.

This is a book of great importance and value to the serious student of history. It gives a fresh and sympathetic account, yet impartial and accurate, of the causes and the immediate effects of the Fall of Constantinople in 1453. The author, already favorably known by his "Story of the Fourth Crusade," essays to describe anew one of the most interesting and crucial events of history. His reasons for going over the ground covered by Gibbon, are, first, that much new material has become available within recent years, and second, that Gibbon was so biased and so prejudiced that it is but just to the men of the Greek Empire to re-tell the story of its final overthrow. In the preface, Mr. Pears gives an account of the new sources of information concerning the last siege of the Imperial City, and indicates their bearing and relative importance for correcting Gibbon's description and estimate of the Eastern Empire in its last days. The *Diary* of Nicolo Barbaro, a Venetian of noble birth, who was present during the siege, and the *Life of Mahomet the Second* by Critobulus, a Greek who took service under the Sultan after the conquest, these two Mr. Pears ranks as the most important accessions to our knowledge of the time of which he writes. Mr. Pears acknowledges the work done by Continental students upon these and the other new sources of information, but claims with justice the honor of being the first Englishman to cover the period in question with attention to the differentiation they demand from Gibbon's account. Gibbon could not understand religious zeal, or the hold of theological definitions upon men at large, neither could he appreciate the points in dispute between Greeks and Latins—the disputants were to him so many narrow-minded bigots—and yet, he took over the rancorous contempt of the Latin writers, upon whom he relied largely for his information. Mr. Pears' work, on the contrary, is marked throughout with candor and balance of historic judgment, nor do his sympathy and pity for the doomed Imperial City and his conviction of the dreadful results of its fall, lead him from the path of accuracy into *ex parte* statements. He writes with impartial frankness, and at the same time stimulates and holds the interest of the reader.

In the opening chapter, Mr. Pears traces the history of the Latin Empire, founded in 1204, when Constantinople for the first time surrendered to a conqueror, and its overthrow, after a duration of only fifty-five years, by the Greeks of Nicea. In chapters two and four he describes the difficulties of reconstructing the Empire. In chapter three the author takes up the story of the westward progress of the Turks. After returning to the consideration of the dynastic struggles within the Empire, he resumes the narrative of Turkish advance, in chapters five, six, and seven, and the indifference of the West to the whole question. The causes leading to the decay of the Empire are next passed in review, and the situation in which Constantine Dragases was placed when Mahomet II. began the siege. Chapters eleven to seventeen recount the events of the siege itself in detail, and the horrors of the sack, and the three concluding chapters treat chiefly of the results of the establishment of Turkish rule in the capital of the East.

Among many things which are brought out by Mr. Pears, we may note his opinion that the Empire fell from lack of national life and feeling. There was no wholesale moral corruption, nor was there lack of courage in the siege, but patriotism had long been lukewarm and complacent, and the preëminence of the Eastern Empire had given a false sense of security, from which the people awakened too late. At the same time the author points out how easily the scales of fortune might have been turned if it had been possible to have secured substantial aid from Western Europe. The Latins did not care very much what became of the "schismatical" Greeks. Only after the fall of Constantinople did Europe begin to realize its peril. This attitude of indifference has been maintained down to our own time, to the shame and disgrace of Christian Europe, who let the Turk into Europe in the first place and have permitted and encouraged him in his criminal misrule ever since. Mr. Pears gives us, moreover, a very careful and impartial sketch of Mahomet II., the Conqueror of the Greek Empire, and shows the character and result of Turkish occupation with accuracy and temperateness—and the indictment is a heavy one. Destruction, oppression, brutal debauchery of the subject, the "peace" of the Turk is utter desolation and barbarism.

To the Churchman there is an added pathos in the thought of the overthrow of the bulwark of Christianity in the East and the consequent submergence of the Eastern Churches, and the postponement of the reunion of Christendom indefinitely. They will find,



also, Appendix IV., which treats of "The Influence of Religion on Greeks and Moslems respectively," of great interest.

We have but one regret to express in concluding our notice of a book of solid worth, both to the secular and to the ecclesiastical historian: the price of the volume (\$7.00) puts it out of the reach of many who ought not only to read and re-read it most carefully, but to have it on their own shelves for reference, as the only work in English that covers this period and epoch with up-to-date completeness, with candor, with sympathy and accuracy. H. R. G.

### Religious.

*Outlines of Pastoral Theology.* Translated and edited by the late Rev. William Hastil, D.D. Edinburgh: T. & T. Clark. Imported by Chas. Scribner's Sons, New York. Price, 75 cts. net.

This little book is a translation, apparently from some Moravian documents, and is marked throughout by the quiet religious spirit that we associate with Christians of that name. Thoroughly subjective in its point of view, it is inevitably partial in fact though not in purpose; but in moderation of tone and restrained counsel and simplicity, it is much to be commended. Designed not as a brief for the lecture room but as a personal guide for young students and ministers, it contains many helpful and practical suggestions. Notably good are many of the concise paragraphs that deal with the religious training of the young and the difficulties of social pastoral intercourse. Nearly one-third of the book, perhaps the very best part, treats of the visitation of the sick and dying, with an interesting Appendix which contains counsels on that vital subject from a number of sources, including George Herbert as well as Richard Baxter and John Knox. H. M. D.

*The Teaching of Jesus.* By the Rev. D. M. Ross, D.D., Glasgow. Edinburgh: T. & T. Clark, 1904. Imported by Charles Scribner's Sons, New York. Price, 60 cts.

This study is based on the Synoptic Gospels and depends to some extent on recent German works, especially Wendt's *Lehre Jesu*.

The writer says in his conclusion: "It is towards life that the teaching of Christ looks. It is not a burden for the intellect, but a help for the spirit." There is a disposition shown to put dogmatic Christianity and life in antithesis at the expense of the former. "The essence of Christianity," it is urged, "is to be found not in intellectual interpretations which have come down to us from the past with a record of worthy service, but in the personality of Jesus Christ, and in the life to which He is our Leader." Such an antithesis is misleading; and Dr. Ross does not seem to see that Catholic dogma is not imposed as a burden to the intellect, but as a needed protection to sound ideas of the "personality" of Christ, and therefore of the "life to which He is our Leader."

The temper of the book is good, and many sound lessons are punctuated. But the reader will not find an adequate exhibition of the Person and mind of the God-man, such we mean as a Catholic point of view would have enabled the writer to give.

FRANCIS J. HALL.

*Evidences of Christianity.* By the Rev. Lonsdale Ragg, M.A. Oxford Church Text Books. London: Rivingtons, 1904.

This is an excellent little manual that fills a gap in our literature. We have long needed a brief manual of evidences, based on accurate scholarship and yet adapted to the needs of those who have neither the time nor the training necessary for close study. This book requires, indeed, some intelligence and mental capacity on the reader's part, and will be helpful even to clerical readers; so that there is still sore need of a brief treatise in evidences suitable for the multitude of those who gain their ideas chiefly from newspapers, and are incapable of much connected thinking.

Mr. Ragg begins with an Introduction, in which he adopts the standpoint of the historic Church and divides his subject with reference to (a) God; (b) Jesus Christ; (c) the Holy Spirit and the Church.

Under the first head he presents the chief theistic arguments with some force; but we think that he underestimates the logical value of these arguments. They are not, indeed, demonstrative proofs of God's existence; but, taken together, they surely make any other than the theistic hypothesis incredible. Under the same head he considers supernatural revelation. He shows that miracles are not contrary to natural laws, although they enlist supernatural forces and laws; and that they are not arbitrary or lawless. They are essential to revelation, and, in this sense at least its credentials.

Under the second head the Gospels are defended against critical assaults, and the fact of the Resurrection of our Lord in flesh from the grave is vindicated. In this connection, however, he omits to answer the criticism that the Gospel narratives are seemingly in conflict as to the Judean or Galilaean locality of our Lord's appearances during the great forty days. He also ignores the hypothesis advanced by Holtzmann that Joseph of Arimathea removed the body from the tomb, which he preferred to reserve for his own family, and said nothing about it.

Under the third head he treats with more than usual care of the witness of Christian institutions, the very form of which, and their antiquity, point to the certainty of the leading facts of the

Gospel. The part which Christianity has played in history and civilization is also considered.

Two brief Appendices are added; and also a table of References and an Index.

FRANCIS J. HALL.

*Selections from the Literature of Theism.* Edited with Introductory and Explanatory Notes by Alfred Caldecott, M.A., D.D., and H. R. Mackintosh, M.A., D.Phil. Imported by Charles Scribner's Sons, New York, 1904.

Dr. Caldecott gave us in 1901 a valuable work on *The Philosophy of Religion in England and America*, which was reviewed in these columns. That treatise exhibited the different types of theistic theory and argument presented by English and American writers during the last two centuries. This work, which is supplementary, presents the theistic ideas of the leading thinkers of Europe from Anselm to Ritschl, in their own words. The selections from foreign and scholastic writers are translated into English, and brief but illuminative notes are added.

As might be expected, the selections are well made, and the result is an indispensable manual of reference for students of Theism. The writers selected are St. Anselm, St. Thomas Aquinas, Descartes, Spinoza, the Cambridge Platonists, Berkeley, Kant, Schleiermacher, Cousin, Comte, Mansel, Lotze, Martineau, Janet, and Ritschl. A good Index is given.

FRANCIS J. HALL.

*Saul and the Rise of the Hebrew Monarchy.* Temple Series. By the Rev. Robert Sinker, D.D. Philadelphia: J. B. Lippincott Co. Price, 30 cts.

An excellent sketch of the life of Saul, the first King of Israel. The Scriptural record is closely followed throughout, and there is little to offend the most devoted adherent to the traditional belief in the Bible records. This is a notable addition to the Temple Series.

*The Early Christian Martyrs and their Persecutions.* Temple Series. By the Rev. J. Herkless, D.D., Professor of Church History, St. Andrews. Philadelphia: J. B. Lippincott Co. Price, 30 cts.

No volume of the Temple Series is more valuable and interesting than this one by Professor Herkless.

The account of the martyrs during the first three centuries is full and sympathetic. One gets a much clearer idea of the subject from a book like this than from the pages of an ordinary History of the Church, where much extraneous matter is necessarily introduced.

*The Age of Daniel and the Exile.* By Rev. A. Mitchell Hunter. Philadelphia: J. B. Lippincott Co. Price, 30 cts.

This volume of the Temple Series of Bible Characters and Scripture Handbooks is written in a very interesting and instructive manner; but its point of view is that of the advanced Higher Criticism. The latter part of Daniel is said to be untrue, and the date of writing long after the events which purport to be prophesied by the author. It was thought a few years ago that Dr. Pusey had effectually answered the critics of this prophecy; but the author has revived the critical theories.

*The Christ Within.* By T. Rhondda Williams. Imported by Thomas Whittaker, New York. Price, 50 cts.

A book written from the modern standpoint of subjective religion. The author seems to teach that it is comparatively unimportant whether the Gospel story is true or not, so long as the subjective effect on us is good. Of course this is far from the Catholic position, and seems to us decidedly dangerous.

*Why we Christians Believe in Christ.* Bishop Gore's Bampton Lectures shortened for popular use. By the Rev. T. C. Fry, D.D. New York: E. P. Dutton & Co. Price, 40 cts.

This little book is an outline of Bishop Gore's Bampton Lectures. The whole series is reduced to a little book of sixty-two pages, and is really only a brief analysis of the Lectures.

The purpose of the author is to put the arguments of the Bishop of Worcester before plain people who have neither time nor money for large books.

*The Parables of the Way.* By A. Allen Brockington, M.A. New York: Longmans, Green & Co.

This is a comparative study of the Beatitudes and Twelve Parables of the Way, which are found in St. Luke ix. 51 to xix. 11. The author shows that the parables are an exposition of the beatitudes. The book is full of mystical interpretation; but it follows approved commentators and is strictly within the bounds of moderation.

BENNETT AND ADENEY'S *Biblical Introduction* has just been issued in a revised edition, with a bibliography, by Thomas Whittaker, who also announces a fifth edition of *Christianity Between Sundays*, by the Rev. Dr. George Hodges, Dean of the Cambridge Theological School.



## AT THE WORLD'S FAIR IN ST. LOUIS.

ST. LOUIS, June 22, 1904.

THEY are all here—the regular habitués of World's Fairs. We have raised up a distinct type of them in this country. You can tell them by the way they clutch their guide books or maps, mentally checking off the sights as each is in turn transferred from the to-see to the been-seen category. You know them by their umbrellas, carried horizontally under their arms, now and then tilted end-upward to jab nearer to your eye, or cutting a wide circular swath as their owners turn about, apparently intending to demonstrate their right to occupy such circular dimensions of space as shall extend from their persons as the center to a periphery of an umbrella-length.

You know them sometimes in the foreign buildings by their evident sense of superiority to those queer-looking natives who represent the builders, and who are too polite to resent the gaping curiosity or the supercilious assertiveness of their American visitors.

I trust I am a good and patriotic American, as certainly I am an ardent lover of my native land; but I wish American sight seers did not show to the uniform disadvantage which invariably they do when they become tourists. "Them Indians has got more politeness to them than these people that stare at them," remarked one of the "Jefferson Guards" in disgust as he tried to protect his wards and the wards of the government from the intrusions of the throng that pressed on them; and I confess that I felt appreciative sympathy for the refined looking women of the Visayan settlement in the Philippine enclosure, for the Singhalese natives in the Ceylon building, and for some other strange people, as group after group of sight seers stared at them in turn, as though they were tabulated exhibits in the "palace" of manufactures.

It is a great show, and on an enormous scale. Chicago will now have to revise her bantering tone in which she has been wont to allude to St. Louis. St. Louis has performed a tremendous feat. Not alone is her Fair the most ambitious the world has yet known, but it is wonderfully well carried into effect. The fan-like unfolding of the main buildings from the Festival Hall down the Cascades and the Grand Basin, and with the ever widening clusters that make up the gigantic fan, present a weirdly picturesque appearance, and one that has the added lustre of originality—if not in landscape gardening, at least in World's Fairs.

Among the exhibits the world's progress is unfolded. The coöperation which has been given the Fair management, largely by the successful preliminary work of President Francis, has made this probably the most cosmopolitan of all the World's Fairs. It is true that some of the foreign buildings noted on the maps are in fact only blank spaces upon the landscape, but there are enough of them to show the Oriental as well as the Occidental, the European, the Asiatic, the African, and the Oceanic governments and peoples, as well as those of the Americas. Never before, I think, have the foreign exhibits been so complete. I was sorry that Russia was not in evidence, particularly as her far-Eastern adversary of to-day—her friend and ally, let us hope, of to-morrow—was everywhere to be seen at splendid advantage. I wonder whether her withdrawal was not a tactical mistake on the part of the Russian government.

The changed place that Japan now occupies in the family of nations is clearly to be seen in the changed attitude with which her exhibits are viewed. They are no longer curios; they are works of utility or of art, to be judged according to their merits, asking no handicap from any, and receiving none. The quiet, intelligent looking Japanese merchant or guard, at work among his wares or glancing idly over the pages of his daily newspaper, attracts no more attention than does the exhibitor from Maine or from Minnesota. The Western world has annexed Japan to itself so thoroughly, that the Oriental architecture in which things Japanese are displayed strikes one almost as an anomaly.

But the centre of educational interest, at least for Americans, is the extensive Philippine enclosure. It occupies liberal dimensions, and shows in tangible form the products, the attainments, the environments, and finally, the people themselves, of the Philippines. Here one realizes more than ever he did before, the unique ethnological problem of our Oriental possession. How and when did the Philippines become the meeting place for races so diverse and apparently unrelated to each other? The Filipino, the race with which we have primary relations in their native archipelago, is represented especially by the companies of United States infantry recruited from among them,

and the diminutive forms but intelligent and frequently cultivated aspect of these dark-colored soldiers in United States uniform, strike one as decidedly curious.

The Filipino stands obviously for European civilization of the Spanish type, whatever be his race history and antecedents. Four distinct settlements within the enclosure, show us the Visayans, the Moros, the Negritos, and the Igorrotes. These four races are as distinct from each other as they are from the Filipinos or from Europeans and Americans. They are named above in a descending scale of civilization. Each one has marked characteristics of resemblance to races elsewhere in the world, and the ethnological problem of their localization in the Philippines will perhaps never be solved. The Visayans suggest the Japanese type. They are well dressed, in Oriental style, and appear to be possessed of culture of a high order, yet distinct from that of the Western nations. The Moro seems to resemble the Chinese, and is distinctly inferior in appearance to the Visayan. The men are dressed in gaudy colors, and perform a sword dance such as one associates with savagery. The Negrito has the dark skin, the woolly hair, and the thick lips of the African; and the Igorrotes, naked savages as they are, yet bear a resemblance to the American Indian, in their tawny skin and their long black hair. The Igorrotes stand at the farther pole of civilization, and their dog feasts seem quite worthy of their degraded appearance. Yet if it be true that they are in any wise related to the Indian, they must have with them the possibilities of a better existence, and they did not appear to me to be steeped in such abject degradation as did the Central Africans shown amidst their native surroundings at the Pan-American Exposition in Buffalo. I wish that the Church, which has its missionary organization in the Philippines, might see in detail this outward exhibition of the problem which lies before it. I need not add that only the Filipinos, of the five Philippine races shown at St. Louis, purport to be Christians.

The study of man must always supplant in interest the study of his works. Only less interesting because less of a novelty, were the sections devoted to the American Indians. There were the tents of aborigines from many tribes, who performed their dances and paraded spectacularly in paint and feathers; though far more interesting to me was the Indian school, transplanted from Chillico, Okl., and maintained by the Government, in which the Indian children, selected from many tribes, gave evidences of their efficient education. I was fortunate enough to happen upon the school just as regular weekly exercises held on each Wednesday afternoon were beginning, on the spacious, shady porch of the school building. There were a well rendered mandolin overture, various recitations and orations by younger and by older pupils, kindergarten songs and calisthenics, a very pretty "umbrella drill" of young girls, several very excellent musical numbers, and a concert recitation of "Paradise and Peri" by a class of grown Indian girls attired in white Grecian robes and presenting a very picturesque appearance. It was a most creditable exhibition throughout, and the occasional interruptions in the open air from the shouts of the more primitive and painted Indians in their dances, presented a novel contrast. Here was an illustration of what applied Christianity had done. "Before taking" and "after taking" were simultaneously before our eyes.

I shall attempt no description of the exhibits within the enormously extended buildings. There is obviously little opportunity here for originality, and beautiful, interesting, and complete as they are, they are such as Americans have seen before. World's Fairs are no longer novelties, and it will be a good many years before most of us will care to undergo the physical and mental exhaustion of seeing another; yet the buildings and their exhibits are eminently worth while.

I did not have the opportunity of seeing as fully as I had hoped the "Model City," for, first, the "Model" is so far behind time that it was only just getting ready for visitors nearly two months after the Fair had opened, and, second, the mud in its "model" street was so thick that I was discouraged when I tried to plough through to its model buildings. Perhaps the Model City has some of the characteristics of model children when on parade. At least the paraphrase from Model to "Muddle" and "Muddy" was too easy to escape utterance.

At dusk the beautiful illuminations of the buildings reveal new splendors as one looks from the Louisiana Monument up the Grand Basin to the Fan-handle, and then, the buildings being already closed, the drift to "The Pike" begins. Stay-at-homes will no doubt affect a degree of superiority to the attrac-



tions of this Midway-up-to-date; but the throngs who are at the Fair enjoy some of their chiefest pleasures in walking up and down the broad avenue of "The Pike," while barkers declaim the superior excellences of their various attractions, and music of all nations and kinds vies with human lungs in producing the noises of The Pike. But the Egyptian and Asiatic "streets," which were quite the feature of the Chicago Midway, are painfully Americanized to-day. They have apparently spent the last ten years in professional appearances at "Street Fairs" of greater and less degree, and the Oriental spontaneity is entirely gone. Only the laughable fun of witnessing other people's debuts in camel riding is left to them now as fun purveyors. The salesmen and saleswomen are painfully Westernized.

As to the spectacular shows I cannot speak. No doubt one might find by searching, whatever he might seek; but certainly no suggestion of vice is thrust upon one, and, outwardly at least, The Pike is as free from all that is objectionable as is the Riverside Drive or Drexel Boulevard. There are really educational features upon the Pike, and one would lose much to be absent from its attractions. I wonder that those splendid devices of medical skill, the Baby Incubators, do not seek more dignified quarters than their place on The Pike next to the Cairo Streets. Certainly they do not gain in repute by having their "barkers" vie with those of the Chinese village opposite and the Oriental camel drivers of Cairo next to them. But in spite of the "fakey" appearance which the Baby Incubators assume, there is no fake to the invention itself, and one is well repaid for viewing the little mites of humanity reposing within, and receiving the care which advanced science has given to enable them to cope with the world into which they have prematurely entered. Dear little babes, their temporary home is indeed a monument to the physician's and the nurse's skill.

Yes, it is a great Fair, worthy of the event which it commemorates and of the people who are celebrating the event. It is well worth a trip across the continent or farther to see. The grounds do not compare with those of Chicago's Columbian Exposition, nor the water-ways with Buffalo. But the Fair itself exceeds anything that the world has yet witnessed. One dares not prophesy, but it seems incredible that a greater fair should ever be attempted, or that it would come within the range of physical capacity for viewing, if it should be. It is a great education in the world's progress and one that certainly the American people, at least, ought to have. F. C. M.

#### OUR SILVER WEDDING.

This is our harvest-moon—  
The month of July  
Now passeth by—  
Of life the serene silver noon.

Our honey-moon paled 'neath  
The clear, stronger rays  
Of the silver days  
While I twined the silver-wedding wreath.

The honey-moon was sweet,  
Like the budding spring  
And the blossoming,  
When heaven and earth in kisses meet.

And the harvest-moon is replete  
Of love's ripened store;  
And which may yield more,  
Who can tell? I but know all is well—is sweet.

Therefore I will sing to thee  
Of this silver day  
Which passeth away;  
And of love which ever endureth for me.

And of my love for one  
Who is to me  
A divinity,  
And for whose joy what I could I have done.

Then, wife, accept my rime,  
And may it tell  
How fondly well  
Our love hath stood the test of time.

Mayst thou some solace find  
When I am gone,  
To think upon,  
Such scenes as this may call to mind.

I trust thee still to love me so,  
And longing wait  
At the outer gate  
Until thou art called also to go.

Minneapolis, Minn.

LYMAN W. DENTON.

## The Family Fireside

#### LOVE'S MAGIC.

A bit of pasture land—drab, sodden, bare,  
Sweet April touched with bright rays long;  
And lo, there came the cowslip's gold glint fair,  
And out of stillness deep, a thrush's song.

A bit of weary life—dark, lonely, bare,  
God, pitying, touched with love profound;  
And lo, there sprang to life new graces fair,  
And into tuneful song the broken sound.  
Dousman, Wis. MABEL ELIZABETH HOTCHKISS.

#### MOTHERS ON TRIAL.

PERHAPS the scientists of the next century may be able to tell the world in general whether or not there is truth in the saying: "Taken in with his (or her) mother's milk." The fashionable world is, of course, less interested in the question than humanity at large, as the babies who are propelled in high-priced perambulators by supercilious *bonnes* are usually of the bottle variety, their nourishment being furnished by mothers who may perhaps be given to kicking over milking stools or hooking those who come in their way, but who have no faults that may be imparted to their numerous foster children. It is very certain that the sin of falsehood can never be taken with the milk of these bovine mothers; indeed it used to be the custom of the nursery dictator, when helping children to beef tongue, to say impressively: "Have a slice of a tongue that never told a lie."

"We live again in our children," so the poet tells us, and it is the prayer of every mother, good or bad, that her offspring may not inherit any physical infirmity with which she may be afflicted, so it should be the earnest resolve of every conscientious woman who is responsible for the existence of other humans, that if failings they must possess, none of these failings may be justly laid to her charge.

The principal of a popular boarding-school used to say, when there was occasion to reprove a pupil: "Remember, your mother is being judged by the way her daughter conducts herself here." "It isn't fair to judge my mother by me," the culprit would sometimes tearfully respond; but, fair or unfair, she could not but admit that it was only natural. The pupil who is old enough to be sent away to school is usually quite old enough to have absorbed a sufficient amount of that kind of home instruction which enables one to conduct one's self properly when away from under the maternal wing.

"I feel much more at my ease with my sister's than with my brother's children," remarked a maiden aunt. "You know I am somewhat given to speaking words in season in the way of reproof and instruction, and in my sister's house I can say what I like. She and I being brought up by the same mother, naturally think alike in all matters of behavior. But at my brother's it is different. Why, when I said to the eldest daughter the other day, that I was sorry to see that she had acquired the chewing-gum habit at the school she attends, and that she ought to know better than to imitate the practice of girls who had had no home training, she responded with: 'Why, mamma thinks it is all right—only she says when she tried mine the other day that we don't have such good gum now as girls did when she went to school.'"

That maiden aunt might have gone on to tell of another experience of hers that was of a far more serious nature, so serious that naturally she would not speak of it to outsiders. A most pathetic instance it was of maternal influence, though possibly mother's milk had nothing to do with it. She had reproved that same niece for telling what the aunt in her old-fashioned style had spoken of as a lie, and her rebuke had been received with a wondering stare. "Why, that's nothing," observed the mendacious young person, after she had collected her wits sufficiently to make a response. "I heard mamma tell a taradiddle this very morning. She said herself, after Mrs. Wilson went away, that she had had to tell the woman a taradiddle to get rid of her. You know she was taking subscriptions for some charity or other, and wouldn't go until she had got a promise—and I am sure I don't set up to be any better than mamma."

If milk had anything to do with this young person's laxity



of principle, she was surely unfortunate in not having been a bottle baby. If the lying habit was the result of maternal influence, the question arises: Is not a well-regulated orphan asylum more to be desired as a nursery of good principles than are only too many homes? C. M.

### THE FARMER AND THE FUNERAL SERMON.

A TRUE STORY.

**H**ALF a generation ago, the Rev. Dr. W. passed away, and his Diocese keeps his memory green. There were deeper students, but all recognized him as a man of learning. There were greater preachers, but his sermons were always good. There were abler writers, but it is doubtful if any of his acquaintances could produce better material, week after week, and month after month, than he. Modest, dignified, and invariably mindful of the proprieties, he left a name that does not fade.

All this must be remembered if one would appreciate this true story. When Dr. W. was a young man he was asked to read the Burial Service over the coffin of a neighbor who had died suddenly. The family desired an address. Dr. W. had never seen the man, knew nothing about him, and was unable to say anything good or bad about him, still the family requested that some address might be made, and Dr. W. chose the general topic of habitual preparation for death. He spoke of the sudden departure of the man whose body lay in the coffin, and how important it was to so live that any moment one might bid farewell to earth in the hope of a blessed immortality. The deep reverence of the preacher, his clear intellect, his ample reading enabled him to make an address more than usually impressive. He was one of those who, had he lived a century earlier, might have talked with Gray over "The Elegy," or had he lived half a century earlier, might have suggested a phrase to Irving for his paper on Westminster Abbey.

The following week a farmer called at the rectory, and burst into a strain of compliment.

"Parson," he said, "I just brought you a bushel of potatoes. It done me good to hear that sermon of your'n, and I've told twenty people about it. They all agree with me, too. Why, there ain't another preacher in this county that's man enough to stand up and say what you said that day. I like to hear a man speak out and tell the truth, just like you do. Some of the folks near us hardly believe me when I tell 'em what you said."

All this was a surprise to the modest clergyman, who had no idea what had called forth this tribute. Still warming with his theme, the farmer proceeded:

"If there were more men like you to come right out, and tell the truth about people, I'd go to church more'n I do. Why, you said, 'It's a good thing when people like him are taken,' and I tell you, you hit the nail on the head. Folks round here knew that old rascal, and when I tell 'em what you said, they laugh and say, 'You don't mean to say the preacher said that.'"

Shaking Dr. W.'s hand warmly, the farmer gazed on him with admiration. Evidently the departed citizen had not been a model man. His neighbors thought that society would survive his departure, and it may be that anecdotes of his tricks in horse-trading were going the rounds. The farmer construed the sermon to mean that Dr. W. had heard these stories, and that he had seized the occasion to congratulate the community on the death of an unworthy member.

No one could be less capable of entering a man's house, and, in the presence of his family, exulting over the man's death, than Dr. W. His horror at being suspected of such a thing was intense. But the potatoes were in the cellar, and the visitor repeated, "It was the best sermon I ever heard in my life. You said 'It's a good thing that he was taken.' That's what we all think, but nobody except you would have said it right out before a house full of people."

### HOW A KOREAN REPENTS.

BY CAROLINE FRANCES LITTLE.

**T**HE Koreans are not always unconscious of their faults. Perhaps they think of them as much as some Anglo-Saxons do; but their method of ridding themselves of the burden is unique.

An American family, resident in the Land of the Morning Calm, employed a cook of a very quarrelsome disposition,

who frequently lost his temper, and spoke angry and evil words. He wanted to be cured of the habit, and the missionary told him of the way in which a Christian tries to overcome his sins; but this did not appeal to the boy, for he was not a convert, and he replied that the Koreans also had a method, but that he was obliged to wait until the New Year before the attempt could be put into practice.

The weeks flew by, and the last day of the old year was fast drawing to a close. The sincere would-be reformer made a careful examination of his character, and recorded the list of his shortcomings. Next he prepared a small kite. Those which are sent up on New Year's Day, are usually little and square, without wings or tail; and on this he wrote, "Evil disposition, impatience, bad-words, street-fights," and so forth.

Late at night, when it was too dark for anyone to see the kite, he repaired to the back-yard, and throwing it to the breeze, let the string run out to its full length; as this bearer of his sins soared towards the starry heavens, he cut the cord, and rejoiced that from henceforth he was rid of all his faults.

New Year's day with them, as with the people of many nations, seems to be a time for making good resolutions, and another method to aid one is the following: The penitent prepares a *cheyong*, or image, made of straw. Secreted inside is a list of one's sins, together with some money; a few cash is sufficient; and then when everything is in readiness the arrival of the purchasers is awaited.

New Year's night the beggars go up and down the streets calling for the *cheyong*, and for the sake of the small sum of money, a cash being only the fraction of a cent, they willingly assume the sins contained within the image.

If the Korean really believes in this method of reform, how surprised he must be when, as time goes by, he finds the same fault reappearing; and then he must wait until another year before he can again attempt to improve his character.

### A HEALTHFUL CELLAR.

BY SARA H. HENTON.

A clean cellar is expected in the home of a good housewife, and it is imperative if one remembers the ills which follow one that is neglected. One great trouble with most of them is that they are not aired enough. And no doubt that much dreaded disease, malaria, is due to foul air, etc., which arises from an impure cellar. The young beginner in housekeeping has much to learn, often-times, and the wise housewife and mother should allow no unnecessary accumulation of discarded rubbish, such as will prove unhealthy. Every corner should be thoroughly swept in the spring, and the walls white-washed. All vegetable refuse thrown away, boxes and barrels emptied, and the place made as pure and wholesome as possible. Don't think your work ends here. Ah! no. It requires eternal vigilance and watchfulness to keep away fevers, etc. I always keep an old iron vessel with unslacked lime in it, and put in a dish of charcoal now and then. I consider borax one of the best disinfectants, and it is safe. Sprinkle it about in the damp places and upon shelves, scatter it about your water-pipes and sink. Charcoal has a marvelous power to absorb all sorts of bad odors. Leave your cellar open and empty for ten hours; then scatter dry powdered borax all around in the corners; leave it until next cleaning time and leave the charcoal.

### RUSSIAN DOMESTIC SERVANTS.

SINCE the abolition of slavery the servants are free and their own masters, to the extent that they can choose their own employers; but the law still treats them most rigidly. The Russian servant is hired for one year, and is told exactly what his particular duty is to be. He then sticks to that one duty. The footman who answers the doorbell would not help set the table if his life depended on it. The chambermaid never enters the kitchen unless by special order. The washerwoman would scorn to scrub or to wash windows, while the scrub woman will not carry a bucket of water for the laundress. As long as each servant faithfully performs the special duties of his position, all is well; but the neglectful butler, or cook, or coachman, is sent by the employer with a written note to the police judge, who, after carefully investigating the complaints, has a right to order bodily punishment or to write a bad mark in the book kept for that purpose. Several bad marks of this kind make it almost impossible for that servant to get another place.

In great Russian households often from twenty to fifty servants are kept and even the middle class families have two or four. The pay of these servants varies according to the line of work. While the "chiefs" in the kitchens of wealthy families often receive fifteen hundred dollars a year, a cook in an ordinary citizens' employ gets no more than sixty dollars a year and a maid-of-all-work never gets more than twenty-five dollars a year. At Easter every servant gets a present, generally a suit or dress.—*Good Housekeeping*.



## Church Calendar.



June 26—Fourth Sunday after Trinity.  
 " 29—Wednesday. St. Peter, Apostle.  
 July 1—Friday. Fast.  
 " 3—Fifth Sunday after Trinity.  
 " 8—Friday. Fast.  
 " 10—Sixth Sunday after Trinity.  
 " 15—Friday. Fast.  
 " 17—Seventh Sunday after Trinity.  
 " 22—Friday. Fast.  
 " 24—Eighth Sunday after Trinity.  
 " 25—Monday. St. James, Apostle.  
 " 29—Friday. Fast.  
 " 31—Ninth Sunday after Trinity.

### KALENDAR OF COMING EVENTS.

July 13—Convocation, Boise.  
 Aug. 1-27—Summer School of Theology, Se-  
 wanee, Tenn.  
 " 2—Special Synod, Springfield.  
 " 4-14—A. C. M. S. Summer Conference,  
 Richfield Springs and Cooperstown,  
 N. Y.  
 Sept. 29-Oct. 2—B. S. A. Nat'l Convention, Phil-  
 adelphia.  
 Oct. 5—Opening of General Convention, Bos-  
 ton.

## Personal Mention.

THE address of the Rev. Dr. C. GRAHAM ADAMS is changed from South Bethlehem to Bedford, Pa.

THE Rev. C. R. BAILEY, Ph.D., of St. Andrew's Church, Manchester, N. H., will have charge of St. John's-by-the-Sea, Old Orchard, Maine, during July.

THE Rev. THOMAS B. BERRY will spend his vacation, July 18 to September 1, at his summer home, "Pine Acre," Lake of Bays, Ont.

THE Rev. H. D. CHAMBERS has been appointed by the Bishop of Oregon as General Missionary of the Diocese, in which capacity he has been acting for the last six months.

THE Rev. JOHN A. CHAPIN, late rector of the Church of the Epiphany, Detroit, Mich., has been appointed priest in charge of the mission Church of St. John the Baptist, Sanbornville, N. H., and expects to take up his work there July 17th.

THE Rev. HENRY S. DAWSON has been assigned to St. John's Church, Shawano, Wis.

THE address of the Rev. ERNEST J. DENNEN is changed to 2 Red Cross Ave., Newport, R. I.

THE Rev. F. WARD DENYS of Baltimore sailed for England on the *Grosser Kurfuerst*, July 5th. He is accompanied by Mrs. Denys and two daughters. They will make an extended tour of the Continent and return November 9th. Important letters may be addressed in care of Brown, Shipley & Co., 123 Pall Mall, S. W., London, England.

THE Rev. CHARLES DONOHUE, recently elected Secretary of the Diocese of Western Michigan, should be addressed at 181 North Front St., Grand Rapids, Mich.

THE Rev. AUGUST C. FLIEDNER of Arlington has been appointed rector of Trinity Church, Irvington, N. J.

THE Rev. HUGHELL E. W. FOSBROKE of Nashotah Seminary will assume charge of the Church of the Holy Spirit, Lake Forest, Ill., until October 1st.

THE Rev. FRANCIS S. LIPPITT, having entered upon his duties at the Church of the Ascension, Rochester, N. Y., should be addressed at 69 Birr St.

THE address of BISHOP McKIM is Church Missions House, New York City, after July 1st.

THE Rev. ROBERT JOSIAS MORGAN, who for a little over a year has been temporarily engaged in mission work as assistant to the Ven. Archdeacon E. J. Batty, at Nashville, Tenn., now leaves that field, and is to be addressed, until further notice, at P. O. General Delivery, Philadelphia, Pa.

THE Rev. GEORGE LITTLE NEIDE has resigned the rectorship of Holy Trinity Church, St. Jo-

seph, Mo., and has accepted St. Paul's Church, Kansas City, Kansas.

THE Rev. W. POYSEOR of Crystal Falls, Mich., was elected Secretary of the Diocese of Marquette.

THE Rev. W. W. RAYMOND of Baldwinsville, N. Y., is engaged as supply in the Church of the Saviour, Syracuse, during the absence of the rector, the Rev. Karl Schwartz, for July and August.

THE Rev. GEO. W. SMITH has been appointed assistant priest at St. John the Evangelist's, St. Paul, Minn. He entered upon his duties the Fifth Sunday after Trinity.

THE Rev. FRANK HAY STAPLES will continue as assistant at St. Paul's Church, Baltimore, and priest in charge of the mission work at St. Paul's Guild House, having declined the call to become rector of St. Paul's Church, Winston, N. C. Mr. Staples will spend the summer in Europe, and may be addressed care Brown, Shipley & Co., London, until the middle of September.

THE address of the Rev. JOHN A. STAUNTON, until September 15th, will be care J. S. Morgan & Co., 22 Old Broad St., London, England.

THE Rev. C. H. W. STOCKING, D.D., has been appointed vicar *ad interim* to the Bishop of Springfield, with charge of the parish at Albion, and of the missions at Oiney and Mt. Carmel, Ill., in addition to the rectorship of St. James' Church, Vincennes, Ind.

THE address of the Rev. F. M. S. TAYLOR, rector of the Church of the Ascension, Mt. Vernon, N. Y., will be, during July and August, in care of Thos. Cook & Son, Madrid, Spain.

THE Rev. STUART L. TYSON, B.A., has been licensed by the Bishop of Oxford to the curacy of St. Paul's, Oxford, under the Rev. B. J. Kidd, B.D.

THE BISHOP of VERMONT sailed for Genoa on Saturday, July 2nd, expecting to be abroad until the latter part of September. Only letters of importance will be forwarded to him.

THE Rev. W. ARTHUR WARNER, sometime priest in charge of Grace Chapel, West Philadelphia, has received calls to St. John's Church, Salem, N. J., and to St. Andrew's, West Philadelphia.

THE address of the Rev. A. WATKINS is changed from Parsons, Kan., to Fort Scott, Kan.

THE Rev. Dr. WILLIAM T. WEBBE has retired from the rectorship of Trinity Church, Irvington, N. J.

THE Rev. W. F. WEEKS has resigned the rectorship of St. Thomas' Church, Brandon, Vt.

THE Rev. WILLIAM COPLEY WINSLOW, D.C.L., will be at Barnstable, Mass., till October.

### DEGREES CONFERRED.

DARTMOUTH COLLEGE, Hanover, N. H.—D.D. upon the Rev. WILLIAM S. SAYRES ('76), general missionary of the Diocese of Michigan.

TRINITY COLLEGE, Hartford.—D.D. upon the Rev. HORACE B. HITCHINGS, Malden, Mass.; the Rt. Rev. RICHARD H. NELSON, Bishop Coadjutor of Albany; the Rev. STEWART MEANS, rector of St. John's Church, New Haven; and the Rev. EDWARD S. DROWN, professor of the Episcopal Theological School, Cambridge, Mass.

LL.D. upon the Rt. Rev. JOHN SCARBOROUGH, D.D., Bishop of New Jersey; Col. JACOB L. GREENE of Hartford; and the Rev. FLAVEL S. LUTHER, Ph.D., President of Trinity College.

Litt.D. upon ERNEST F. HENDERSON of New York.

WASHINGTON and LEE UNIVERSITY.—LL.D. upon L. M. BLACKFORD, Principal of the Episcopal High School of Virginia.

HARVARD UNIVERSITY.—D.D. upon the Rev. ENDICOTT PEARBODY, headmaster of Groton School, Groton, Mass.

### ORDINATIONS.

#### DEACONS.

KANSAS.—Bishop Millsapugh, by the courtesy of the Bishop of Ohio, ordained to the diaconate at Gambier, Ohio, in the Church of the Holy Spirit, GEO. DAVIDSON, A.B. He becomes minister in charge of the Epiphany, Independence, Kan.

OKLAHOMA AND INDIAN TERRITORY.—By the Bishop of the District, in Trinity Church, Guthrie, Okla., Sunday, June 26th, RICHARD DAVIDSON BALDWIN and JAS. WILLIAM SMITH to the Order of Deacons. The Rev. A. B. Nicholas was presenter, and the Bishop, preacher. Mr. Baldwin is placed in charge at Vinita, I. T., and Mr. Smith at El Reno (P. O.) and Enid, Okla.

OREGON.—On Sunday, June 26th, at St. David's Church, Portland, Mr. FRANK OWEN JONES was ordered Deacon by the Bishop of the Diocese. The rector (Rev. Geo. B. Van Waters, D.D.), presented the candidate and was celebrant at the Holy Communion, the Rev. A. A. Morrison, Ph.D., reading the Epistle. There were present and assisting in the service besides the above, the Rev. P. K. Hammond of Oregon City, Rev. John Dawson, and the Rev. H. D. Chambers of Portland. Mr. Jones will be minister in charge at Newport and Toledo, Oregon, where he has been conducting lay services for the last two years past.

WESTERN MICHIGAN.—In Trinity Church, Three Rivers, on St. Peter's day, Mr. CHARLES ELMER JAMESON was ordained to the diaconate by the Bishop of the Diocese. The candidate was presented by the Rev. William Lucas, the sermon being preached by Bishop Gillespie. Mr. Jameson is a member of the B. S. A., and while a travelling man, held services in a number of places in the Diocese and was recently appointed missionary at Three Rivers and Schoolcraft.

WESTERN NEW YORK.—The ordination to the diaconate of WILLIAM SORTORE McCoy by the Bishop of the Diocese took place at St. Paul's Church, Rochester, June 20th. The candidate was presented by the Rev. Edward P. Hart, and the sermon preached by the Rev. Murray Bartlett. Mr. McCoy was assigned to mission work in Dundee, Dresden, and Himrod, on Seneca Lake, the post vacated by the Rev. W. L. Davis, the newly appointed Archdeacon of Rochester.

#### PRIESTS.

ALASKA.—On St. John Baptist's day, at the Church of St. Peter's-by-the-Sea, Sitka, the Bishop of Alaska ordained to the priesthood the Rev. A. R. HOARE, formerly of Anvik, but for the winter absent in New York completing his course at the General Theological Seminary. The sermon was preached by the Rev. C. A. Roth of Juneau. The Rev. Thomas Jenkins of Ketchikan, presented the candidate, and, with the Rev. James G. Cameron, assisted in the laying on of hands. The Rev. Father Anthony, Dean of the Russian Cathedral in Sitka, was present in the sanctuary. A large congregation attended the service, and special music was fitly rendered by a chorus choir. A reception was given the visiting clergy by Mrs. Rowe, assisted by other ladies, at the Bishop's residence in the evening and was attended by towns people generally. Mr. Hoare will proceed at once to Circle City and will take charge of the work there.

COLORADO.—On the Feast of St. Peter, June 29th, Bishop Olmsted advanced to the Priesthood the Rev. WM. H. EASTHAM in St. Philip's Church, West Plum Creek. The attending presbyters were Ven. Maurice J. Bywater and the Rev. Frederick F. Kramer, Ph.D., who also presented the candidate. The sermon was preached by the Bishop. The newly ordained priest will have charge of St. Philip's, Castle Rock and Sedalia.

### MARRIAGES.

GARNER-GAINER.—At St. Paul's Church, Chattanooga, Tenn., by the Rev. F. W. Goodman, on June 7, 1904, ELLA P. GAINER to GESTON GARNER of Atlanta, Georgia.

NORRIE-DE BONA.—On Friday, July 1st, at the Cathedral of All Saints, Milwaukee, Wis., by the Rt. Rev. Isaac Lea Nicholson, D.D., Bishop of Milwaukee, CLAUDE L. N. NORRIE of Toronto, Canada, son of the late John S. Norrie of Dundee, Scotland, to ANGELA DE BONA, eldest daughter of L. G. De Bona, Milwaukee.

#### DIED.

BAILEY.—Died at Waverly, Iowa, Thursday evening, June 30, 1904, CATHERINE FRANCES NEAL BAILEY, 20 years of age, oldest child of the Rev. Geo. Herbert and Agnes Keith Bailey.

HILL.—Entered into Paradise on Friday, June 24th, 1904, at Exeter, Maine, Mrs. SARAH A. HILL, aged 80 years; a "Mother in Israel" to



Holy Trinity parish. She leaves a daughter, Mrs. Mabel T. Plaisted, and a son, Francis Wilford.

"Light eternal, Jesu blest,  
Oh, shine on them, and give them rest."

### WANTED.

#### POSITIONS OFFERED.

**PRIESTS WANTED** (young men preferred) for positions at \$600, \$700, and \$800, and one at an equivalent of \$900, in Eastern and Middle Western Dioceses. Apply to the JOHN E. WEBSTER CO., Clerical Agency, 5 East 14th Street, New York.

#### POSITIONS WANTED.

**AN EARNEST** and faithful priest desires to correspond with some vestry with a view to a change of location. Has the very best of reasons for taking this step. Can give very satisfactory references. Address, E. and F., care LIVING CHURCH, Milwaukee.

**PRIEST** wishes a change of work by September. Catholic parish, near Philadelphia or New York desired. Can give references. Address "PARISH PRIEST," care THE LIVING CHURCH, Milwaukee.

**LADY** wishes position as nursery governess, mother's helper, or clerical work. Address A. W., LIVING CHURCH, Milwaukee.

**AN EXPERIENCED ORGANIST** and Choir-master, Cathedral trained, fine disciplinarian and Churchman, desires a position September 1st. Highest recommendations. Apply CLAIRES, 1432 Queen St. W., Toronto.

### CLERICAL AGENCY.

**ESTABLISHED** with approval of Bishops as a medium of communication between churches and clergy, and conducted by the JOHN E. WEBSTER CO., under the management of the Rev. CHARLES PICKELLS, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

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**CHURCHES** supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th Street, New York.

### PARISH AND CHURCH.

**PIPE ORGANS.**—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**EMINENT ENGLISH CATHEDRAL** trained Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write THE JOHN E. WEBSTER CO., Choir Exchange, 5 East 14th Street, New York.

**COMMUNION WAFERS AND SHEETS.** Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

### ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

**THE DOCTOR'S.**—A large private residence, open during the Exposition. Rates \$1.00 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McELWEE, 1221 North Grand Avenue. [NOTE:—The Editor of THE LIVING CHURCH spent a week at "The Doctor's," and was highly pleased with the accommodations.]

**HOTEL FOR CHURCH PEOPLE!** A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, \$1.50 for each person per day. Reference,

Bishop D. S. Tuttle. Mrs. J. K. BRENNAN, 4152 Washington Boul.

**ROOM**, all conveniences, with breakfast, \$1.00. Rev. J. H. CLOUD, 2606 Virginia Ave., Comp-ton Heights.

**ROOMS**, Tyler Place, \$1.00 a day per person, meals extra. Reference, Rev. Canon Smith. Mrs. NELLIE BAGGERMAN, 4238 Russell Ave.

### MISCELLANEOUS.

#### CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

**BURIAL LOTS** can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is entrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,  
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

### BUREAU OF INFORMATION.

READERS OF THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

### BOOKS RECEIVED.

THE YOUNG CHURCHMAN CO. Milwaukee.

*The Restoration of the Reservation of the Blessed Sacrament for the Sick.* By the Rev. John Wright, D.D., rector of St. Paul's Church, St. Paul, Minn.

*The Bible and the Church.* An Essay toward Faith. By the Rev. Willard G. Davenport, rector of Emmanuel Church, Anacostia, D. C. Price, 50 cts. net.

L. C. PAGE & CO. Boston.

*The Second Mrs. Jim.* By Stephen Conrad. Price, \$1.00.

*Azalia, A Romance of Old Judea.* By Mark Ashton. Illustrated. Price, \$1.50.

GINN & CO. Boston.

*Grammar School Arithmetic.* By David Eugene Smith, Ph.D., Professor of Mathematics in Teachers College, Columbia University, New York.

EDWIN S. GORHAM. New York.

*Exiles of Eternity.* An Exposition of Dante's Inferno by the Rev. John S. Carroll, M.A. Price, \$3.00.

*The Book of Genesis.* With Introduction and Notes by S. R. Driver, D.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford, Hon. D.Litt. Dublin, Hon. D.D. Glasgow, Examining Chaplain to the Lord Bishop of Southwell, Fellow of the British Academy. Westminster Commentaries Series. Price, \$4.00.

*The Special Basis of the Anglican Claim.* By George F. Holden, M.A., curate in charge of the Church of St. John the Evangelist, Wilton Road, London. Price, 75 cts.

*Roman Claims in the Light of History.* By the Rev. William Peoples, M.A. Price, 40 cts.

### BOOKLET.

"He Whom Thou Lovest is Sick." By Rosa Pendleton Chiles, author of *Down Among the Crackers*. Price, 35 cts. May be obtained from any bookseller, or from the author at Pendleton, Virginia, upon receipt of price.

### PAMPHLETS.

*Twenty Years in St. Anne's Church,* Lowell, Mass. 1884-1904. The Rev. A. St. John Chambré, D.D., rector. Sunday after the Ascension, May 15th. Printed by request of the Vestry.

*Attitude of the Episcopal Church Toward Non-Episcopal Churches.* From *The Church Standard*. Reprinted by Request. The Church Standard Co., Philadelphia, Pa. Price, 15 cts. each; \$10 per hundred.

*Report of St. John's College, A Church School for Boys, Shanghai, China. 1903-1904.* By the Rev. Cameron Farquhar McRae, Acting President during the furlough of the Rev. Dr. Pott.

*Year Book for the Episcopal Church in Scotland for 1904.* Edinburgh: St. Giles Printing Co., 27 Thistle St. London: Elliot Stock, 62 Paternoster Row, E. C. Price, 2 shillings net, with Diocesan Map.

### STONES THAT LIVE.

THE most curious specimens of vegetable plant life in existence are the so-called "living stones" of the Falkland Islands. Those islands are among the most cheerless spots in the world, being constantly subjected to a strong polar wind.

In such a climate it is impossible for trees to grow erect as they do in other countries, but nature has made amends by furnishing a supply of wood in the most curious shape imaginable. The visitor to the Falklands sees scattered here and there singular shaped blocks of what appears to be weather-beaten and moss-covered boulders in various sizes.

Attempt to turn one of those boulders over and you will meet with an actual surprise, because the stone is actually anchored by roots of great strength; in fact, you will find that you are fooling with one of the native trees.

No other country in the world has such a peculiar "forest" growth, and it is said to be next to impossible to work the odd-shaped blocks into fuel, because the wood is perfectly devoid of grain, and appears to be a twisted mass of woody fibres.—*Chicago Post*.

PRAYER is a reaching out toward God.—*Amos R. Wells*.



# The Church at Work

## REPORT OF COMMITTEE OF FIFTEEN ON PROPOSED CHANGES IN THE MISSIONARY CANON.

THE FOLLOWING is the report of the above-named committee, to be presented to the forthcoming General Convention:

"At the last General Convention, held in San Francisco, it was ordered:

"That the whole subject of the Missionary work of the Church, as proposed in the Canon before us, be referred back to the Committee of Fifteen, to report to the next General Convention a Canon for recommendation by the Board of Missions; and in the meantime to endeavor, by correspondence or otherwise, to obtain the mood of the Church on the subject." (Journal, page 351.)

"In order to ascertain the mood of the Church in accordance with this resolution, the Committee have brought the subject before two successive Missionary Councils. After discussion, the last Council passed the following general resolution:

"That while this Council is not prepared to pass judgment upon details as yet proposed, it will cordially welcome and approve any such canonical action of the next General Convention, as will bring that body into the closest and most efficient organic and administrative relations with the missionary work of the Church."

"It seemed therefore to be the mind of the Church, as expressed, not only in this resolution of the Missionary Council, but in many other ways, that the General Convention itself should assume a greater responsibility regarding the Church's missionary work, and the question before the Committee of Fifteen, was, how shall these closer 'organic and administrative relations of the General Convention with the Missionary work of the Church,' be effected; and what amendments in furtherance of this object, shall be inserted in the proposed Canon, which this Committee are ordered to report and recommend to the next General Convention? Bishop Satterlee, on behalf of the Committee of Fifteen, accordingly addressed letters to all of the Bishops of the Church, and to about one-half of the clerical and lay representatives in the last General Convention (1901), asking certain questions.

"About five hundred letters were sent out. These were answered by 21 Bishops, 25 clergymen, and 14 laymen. In other words, about 60 replies were received to the 500 letters.

"The questions asked were, practically four:

"1st. Whether the General Convention will be brought into closer and more efficient relations with the missionary work, if it convenes as the Board of Missions, in the first two or three days of the session (immediately after the organization of the Convention, but before the appointment of committees), instead of on the third day, as at present; and if the Board of Missions should meet annually between the sessions of the General Convention, thus taking the place of the present Missionary Council?

"2nd. Whether the General Convention will be brought into closer and more efficient relations with the Missionary work, if the four clerical and four lay Alternate-Deputies to the General Convention should attend such annual meetings of the Board of Missions, in case that the Deputies themselves should be unable to come; and if such Alternate Deputies should be elected with special reference to their knowledge of, and interest in missionary work?

"3d. If, in other respects, the present Missionary Canon remained unchanged, there will be any danger that the Board of Missions, at such annual meetings will claim or exercise more power than the Board of Missions has heretofore claimed or exercised, in bygone years, when it has assembled in connection with the General Convention?

"4th. Would such a Board of Missions, at its annual meetings, feel a greater degree of responsibility or not, than the present Missionary Council feels, regarding the conduct of the missionary work, with its educational and financial interests; and would its representative character, authority, and missionary influence, be greater or less, in the Dioceses and parishes of the country, than those of the present Missionary Council?

"Judging from the general tenor of these replies, your Committee feel that the only two points in which there is anything like a general consensus of opinion, are:

"First. That the General Convention ought to be brought into closer and more effective missionary relations with the Church.

"Second. That the sessions of the Board of Missions should be held on the three days

W. H. Lightner resigned, as also did Mr. George C. Thomas, who is now abroad.

## CHURCH WORKERS AMONG COLORED PEOPLE.

THE 20TH ANNUAL Conference of Church Workers Among the Colored People will be held in St. Philip's Church, Newark, N. J., September 27-30. The subjects already announced for discussion include: "Best Methods in Sunday School Work and How to Interest and Hold the Young in the Church"; "How Best to Extend the Church Among the Colored People in Northern Dioceses"; "Our Educational Needs"; and "How Best to Advance our Missions to a Greater Degree of Self-Support." The last day, being Friday, will be devoted to the subject of Woman's Work.

## ALASKA.

P. T. ROWE, D.D., Miss. Bp.  
Progress and Needs at Ketchikan.

THE ARRIVAL of the Bishop of Alaska at Ketchikan at 3 o'clock on the morning of Trinity Sunday was the beginning of a very



PROPERTY OF ST. JOHN'S CHURCH, KETCHIKAN, ALASKA.  
X, Rectory Site. 1, Mission House. 2, Mission School.

immediately following the organization of the General Convention, and before the appointment of the Committees.

"The Committee therefore recommends that the present Missionary Canon (Canon 7, Title III of the Digest) be so amended that the last sentence of Article III shall read as follows: 'The Board of Missions thus constituted shall convene immediately after the organization of the General Convention, and shall sit for three consecutive days or until the business of the Board is completed.'

"All of which is respectfully submitted.

"WM. CROSWELL DOANE,  
Chairman.

"H. Y. SATTERLEE,  
"GEO. W. PETERKIN,  
"THOS. F. GAILOR,  
"O. W. WHITAKER,  
"EDWIN S. LINES,  
"JAMES GOODWIN,  
"BENJAMIN BREWSTER,  
"EDWIN B. NIVER,  
"JOSEPH PACKARD,  
"JOHN H. STINESS,  
"JOSEPH WILMER."

The signatures above include all the members of the committee except the Bishop of Honolulu, who has not as yet been able to communicate his signature. Of other members appointed, Mr. Henry Hayes died, Mr.

happy week. During the fifteen months since his former visit, funds to the amount of \$2,000 had been collected in the town itself toward the erection of a church. The Bishop then gave another thousand dollars, and the church was able to be built free of debt. At first it was intended only to spend \$2,000 altogether, but it was found that the church could not be built for that, so the other thousand was given locally. The people are to be commended for their generosity. There were, until Trinity Sunday of this year, only six communicants with membership in the mission, and about six others whose connection was with distant parishes. The people of the town generally gave very liberally, and the result is a church as good as any in the District. All the material excepting the siding and the flooring, which had to be imported, was cut at one of the Indian sawmills near by. The interior is finished in Alaskan red cedar, and looks very well indeed. The oiling and varnishing was all gratuitous work. The men of the church had two "bees" and did it all up in fine shape—second only to first-class professional work.

When the Bishop came, it was all ready for consecration, but owing to his late arrival on Trinity Sunday, arrangements could not be made for the service till the following Sunday. On Trinity Sunday, at Evensong,



four white people, and four natives from the mission school were confirmed. The four natives were the first fruits of the mission school, and the four white candidates the first fruits of the work among the white people.

On the First Sunday after Trinity, the consecration service took place. There were no other clergy present than the Bishop and the priest in charge, the Rev. Thomas Jenkins. The Rev. J. G. Cameron of St. Saviour's, Skaguay, and the Rev. Christian Roth of Trinity Church, Juneau, had come, but owing to the Bishop's being ten days later than was expected, they had returned home.

Several gifts have been made to the church by members of the congregation and friends in the East. A Churchwoman in Massachusetts gave a stone font in memory of her sister; the Dayton deanery of the Woman's Auxiliary in Southern Ohio, gave a carpet for the choir and sanctuary; four members of the mission gave an alms' box, a brass chancel rail, a pair of brass candlesticks, and matting for the aisles; one of the nurses at the hospital in Skaguay gave a pair of red book-markers; and member of the house of A. C. McClurg & Co. of Chicago gave an Altar Service.

The things most needed in the church now are pews. At present they carry chairs from the school to the church, use some home-made benches, and boards set on nail kegs, etc.

One of the pleasant things of the Bishop's visit was the playing of the Indian brass band. It was the first time they had played in public. They stood in front of the church and played Church hymns between the ringing of the bells at half-past ten and eleven o'clock. The music was taken from the Hymnal and adapted to the band instruments by the Indian leader himself. The result was very good.

At the consecration, what was formerly known as St. Agnes' mission became St. John's Church. The church starts its new life with one priest, one white teacher, one native lay reader, and one white lay reader.

The most important new step that was taken at the Bishop's visit was a hospital project. For some time it has been evident that a hospital must come from somewhere. The question came, Shall the Church do it, as she is abundantly able to, or shall she step aside and let someone else do it? The field is the Church's now, but others have been eyeing it and are planning to enter. The mining industry and the great number of boats coming and going give many cases which need hospital care. The only place for a sick man now is a room over a saloon or store, and a cold, close cabin. The plan at present is to convert the present mission house into a hospital, and either rent a house for a rectory or build a very modest one as an accommodation till such time as a good one can be built, or a new hospital erected.

With the appointment of a marine physician for the port, the need only increases. The Government has already proposed to enter into a contract whereby we shall care for all the sick marines who come to port. It rests with the Church at home to say whether we may fill the need and do the work. Then there is the native population. Nothing could be a greater boon to them than a hospital. Suffering among them is a steady death.

The Bishop of Alaska has authorized me to appeal in this way for funds to undertake this work. The needs are money (1) for the equipment of a hospital—\$250; (2) for the necessary fittings in converting the mission house to hospital use—\$250; (3) money for a small rectory—about \$1,000. All offerings may be sent through George C. Thomas, Treasurer, Church Missions House, New York City, or to me, Rev. THOMAS JENKINS, at Ketchikan, Alaska.

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

#### Death of Rev. Henry L. Gilbert.

THE DEATH of the Rev. Henry L. Gilbert, rector of St. James' Church, Caldwell, Lake George, occurred suddenly at his home on June 23d. Mr. Gilbert received a sudden stroke of apoplexy while at breakfast. He was 37 years of age, was born in Philadelphia, graduated at Haverford College in 1890, and afterward pursued higher studies in the University of Pennsylvania. After his ordination, he was for a time assistant at St. Ann's Church, Brooklyn, and assumed his last rectorship in 1899.

#### CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

#### Summer Notes.

THE FOLLOWING clergymen will officiate at Blue Ridge Summit during the summer: July 3d, 10th, and 17th, Rev. H. W. Stowell; July 24th, Rev. Dr. Foley; July 31st, Bishop Talbot; August 7th, Bishop Coleman; 14th, Rev. John S. Bunting; 21st, Rev. P. Wroth; 28th, Rev. Mr. Murray; September 4th, Rev. Dr. McComas; 11th, Rev. Mr. Turner; 18th, Rev. Mr. Devries; 25th, Rev. Robert H. Paine; October 2nd, Rev. H. W. Stowell.

THE REV. C. W. KNAUFF of Flushing, L. I., musical editor of the *Church Standard*, is at "Dingmans Inn" until September 15th. —DURING the summer at the Delaware Water Gap, the Rev. Messrs. R. E. Roe, Norman Stockett, Sidney Winter, W. F. Allen, Nicholas Martin, and Archdeacon Radcliffe will officiate.—THE Rev. Doctors Rogers Israel, H. L. Jones, and the missionary in charge, the Rev. E. A. Heim, will officiate during the summer at St. John's, Eaglesmere.

#### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.  
CHAS. F. ANDERSON, D.D., Bp. Coadj.

#### Death of Eugene C. Long.

THE DEATH of Eugene C. Long, one of the founders of St. Paul's Church, Hyde Park, and for many years a vestryman, occurred on June 29th at his home in Chicago. He was born at Brandon, Vt., October 31, 1835, and was brought to Chicago during his infancy. He was the eldest son of James Long, one of the early settlers of Chicago, and Cerusa Conant Long. He is survived by his widow, Harriet E. Long; his daughter Eugenie, the wife of Edward S. Frasher, and Miss Harriet A. Long. As a citizen, Mr. Long was distinguished for his public spirit and activity in philanthropic movements. He aided in the organization of the free reading room and library in Hyde Park. He was one of the founders of the Kenwood Club and of the Improvement Association of the neighborhood.

#### COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

#### Death of Rev. Francis Byrne—Church Consecrated at Walsenburg—Death of Frederick Galloway.

ON MONDAY afternoon, June 27th, occurred the funeral of the Rev. Francis Byrne at St. Paul's Church, Littleton, Colorado. The Bishop was unavoidably absent. Dean Hart, assisted by the rector of the parish, the Rev. C. T. Lewis, officiated. Before his decease, Father Byrne had requested that the pallbearers at his funeral should be all clergymen, and in their vestments, and it was so arranged. They were the Rev. C. H. Marshall, the Rev. F. F. Kramer, Ph.D., Rev. Frederick Oakes, Rev. T. A. Schofield, Rev. J. H. Houghton, and the Rev. H. R. A. O'Malley. The services at the church were very impressive and solemn. This aged priest had arranged even the details of his funeral services. The hymns of his selection were

three: "In the hour of trial," "O Paradise," "Peace, Perfect Peace." The Standing Committee, the Cathedral Chapter, the Board of Missions, the Brotherhood of St. Andrew, were all represented by prominent laymen as well as the clergy. Messrs. C. D. Cobb, D. Rubidge, John Best, Geo. K. Banks, and C. B. Patterson were all pioneers to whom Father Byrne was as a nestor. These all came to pay their last devoirs to the senior priest of our Church in these United States of America. They were all kindly attentive and sympathetic to the widowed wife, herself 82 years of age, who followed the procession and stood near the open grave. At the close of the ceremony the clergy sang most solemnly and sweetly the *Nunc Dimittis* and then they quietly, almost one by one, departed to their homes. Besides Mrs. Byrne, there are three children, Mr. S. J. Byrne of Boston, Mr. T. A. Byrne of New York City, and Mrs. L. A. Smith of Littleton.

The Rev. Francis Byrne was born near Dublin, in County Carlow, Ireland, the 4th of May, 1807, and in 1825 went to Dublin. From there he went to Plymouth and officiated there and at Bath and Exeter, and from there he went to Jamaica in 1834. On St. Mark's day, 1850, he was ordained by Bishop Spencer of Jamaica. In 1854 he came to Boston and officiated there until 1867, when he was brought West by the late Bishop Randall and has labored in Colorado from that time to this. He began at Nevada and successfully labored at Golden, at Jarvis Hall, Fort Collins, Rosita, Silver Cliff, and Littleton, and lastly, in 1891, at Denver, where he was appointed a Canon of St. John's Cathedral. In 1899 infirmities of age compelled his retirement from active service, and so he retired to his delightful home in Littleton, from which he was called to a more beautiful and a better, on Saturday, the 25th of June. So far as is known, he was the oldest priest of the Church in America. *Requiescat in pace!*

ON THE 14th of June, Bishop Olmsted consecrated the new church at Walsenburg, the Rev. G. Symington being the clergyman in charge. The church was crowded at each of the services, and the Church people there were enthusiastic over a pretty and dignified church building, which represents an outlay of \$1,750. This mission was organized by Archdeacon Bywater in 1903. With Aquilar attached, it promises to be self-supporting within a year or two.

MR. FREDERICK GALLOWAY of the Platte Ranch in the South Park, senior warden of St. Alban's, died from appendicitis on Tuesday morning, June 28th. He was the son of a Scottish clergyman who was well known as a divine and an author. Mr. Galloway was much beloved by all the people of the South Park, and his uniform kindness and philanthropy will be greatly missed. The Church, too, loses one of the strongest, most erudite and liberal of her sons. The Bishop feels his loss as a bereavement. Those left behind are Mrs. Galloway and a little girl of seven years. To them is extended the tenderest sympathy of the Church in Colorado. The funeral services were taken by the Bishop, Archdeacon Bywater, and the Rev. E. U. Brun, and were held in the town hall, the church being too small to accommodate the crowds which attended.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

#### Oratory at Pomfret—Flower Service at Bridgeport—New Haven Archdeaconry.

TOO MANY Christian people take a vacation from their religion as well as from their labors when they go into the country, and pattern themselves after the invited guest who had bought a piece of ground and was



going to see it, praying, therefore, to be excused from the banquet.

It is interesting, therefore, to note a recent festivity at a New England country-seat, when a beautiful new oratory was solemnly opened with a service of benediction and a celebration of the Holy Eucharist, the Bishop of the Diocese approving.

On Friday, June 17th, being the feast of St. Alban, the oratory of Our Lady, adjoin-

and of Trinity College, and Mrs. Chapin is an Associate of the Community of St. John Baptist.

There are many Church people who could emulate this good example if they desired to; and we doubt not that the blessings drawn down by prayers and intercessions offered before such a household altar would avail much for the advance of the Faith in our land.



ORATORY OF OUR LADY, RESIDENCE OF W. V. CHAPIN, POMFRET, CONN.

ing "Dunworth," the country home of Mr. and Mrs. William Viall Chapin of Pomfret, Conn., was set apart as a place of prayer by the Rev. William Harman Van Allen, D.D., rector of the Church of the Advent, Boston, the Ven. Lucius M. Hardy, rector of Pomfret, assisting.

The little chapel is beautifully fitted for divine worship, under the direction of the well-known Church architect, Mr. Howard Hoppin of Providence, R. I., and will hold twenty-five persons. The altar is deeply recessed, and is adorned with antique ornaments collected in various parts of Europe. A shrine of the Blessed Virgin is on the Epistle side and one of St. Raphael the Archangel on the Gospel side. The vaulted ceiling bears the legend "*Domus Orationis*," many times repeated, in the Florentine fashion. The prevailing tint is blue, in honor of the Blessed Virgin; and the little sacristy adjoining is fitted with all things necessary for the celebration of the Holy Eucharist, as well as for the performance of other rites of the Church. A special service of blessing preceded the celebration of the Holy Communion, the immediate household and a few close friends being present. The proper Collect, Epistle, and Gospel appointed for the consecration of a church were used, with memorial of St. Alban the Martyr.

Pictures of many saints adorn the walls, and among them it was good to see Blessed William Laud the martyr of Canterbury, and his royal master, who had learned from him how to endure even unto the end.

The occasion also had a special interest in that it was the tenth anniversary of the ordination to the diaconate of the officiating priest.

The gracious hospitality of "Dunworth" is so often extended to the clergy that its master and mistress may frequently enjoy the special privilege of a domestic celebration, the Bishop having authorized this at times not conflicting with the service in the parish church.

Mr. Chapin is a graduate of St. Paul's School

THE SUNDAY SCHOOL of St. Luke's Church, Bridgeport, held their "Flower Service" on Sunday, June 19th. The church was beautifully decorated with flowers and laurel blossoms, the altar being banked with flowers. The singing was very sweet, and was rendered by the Sunday School choir, assisted by the school, 200 voices in all. The floral piece was a large cross, eight feet high, the base of which was covered with laurel in full bloom. The cross was covered with white paper, and had the appearance of marble, and as the children came forward with their bouquets the paper was broken over the holes, and the flowers inserted. It required almost 200 bouquets to fill it. Addresses were made by the rector, Rev. E. Livingston Wells, and the Rev. Dr. Edmund Guilbert of Trinity Church, Southport. The cross was not disturbed till after the evening service, and was admired by many. The flowers were given to the sick, and others.

THE ANNUAL meeting of the New Haven Archdeaconry was held June 23d. Holy Communion was celebrated in Trinity Church, New Haven, and the business meeting was held immediately following in the parish house. Archdeacon Buck presided. The treasurer's report showed that \$3,358.37 had been received from the parishes in the Archdeaconry during the past year for diocesan Missions. Rev. Wm. A. Beardsley was re-elected secretary and treasurer. Rev. Frank W. Baker, D.D., Rev. George B. Morgan, D.D., Mr. Thomas C. Cornell, Mr. Frederick C. Earle were elected members of the Standing Committee. Archdeacon Buck was unanimously nominated to the Bishop for another term of four years.

#### DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

#### Rector Instituted at Terrell.

ON THE Fourth Sunday after Trinity the Bishop of the Diocese formally instituted the Rev. Herbert William Robinson as rector

of the Church of the Good Shepherd, Terrell. The service throughout was dignified and impressive and was much appreciated by the large congregation present.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

#### Diocesan Notes.

BISHOP WELLER has been chosen and has accepted the election as a trustee of Lawrence University, Appleton, Wis., an institution that has hitherto been controlled entirely by the Methodist denomination.

THE SUMMER SCHOOL that had been arranged under the auspices of the Society for the Home Study of Holy Scripture will not be held, the arrangements having been cancelled.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### New Rector in South Brooklyn—Notes.

THE REV. WARNER E. L. WARD recently began work at St. Paul's, South Brooklyn, succeeding the Rev. Richard D. Pope, now of Trinity Church, Tivoli-on-Hudson. Mr. Ward comes from the legal profession, having been



REV. W. E. L. WARD.

for several years a member of the law firm of Emond & Ward of Newburgh, N. Y. He was ordained deacon by Bishop Potter at Holy Trinity, Harlem, in 1894, and priest by Bishop Whitehead, in Trinity Church, Pittsburgh, Pa., in 1896, where he was stationed until called to the curacy at the Church of the Holy Cross, Kingston, N. Y. In 1898 he was called to the rectorate of the House of Prayer, Lowell, Mass., whence he came to St. Luke's, Brooklyn, to take charge of St. Luke's chapel, remaining there until called to St. Clement's, his last charge prior to coming to St. Paul's.

St. Paul's Church is located in a thickly populated portion of the Borough of Brooklyn and is, to a certain extent, a mission church. Since the parish was organized more than forty years ago, great changes have taken place in the neighborhood, which thirty or more years ago was the fashionable quarter of the city, but is now very largely a flat and tenement house section. The congregation has shifted with the population, and the Churchmanship of the parish has likewise changed from Evangelical to Catholic. The church edifice is one of the finest and largest in the city, and although it is without galleries, more than a thousand persons can be comfortably seated within it. The services continue summer and winter without a break, and a priest is always within call to minister to the sick and the dying. The Holy Eucharist is celebrated every Sunday throughout the year and on Saints' days. During Lent, and also within the octave of the greater festivals, there is a daily celebration. Recently there has been



added to the list of parish organizations a ward of the Confraternity of the Blessed Sacrament, which is growing rapidly and may be extended to quicken the spiritual life of the parish. The church is entirely free from debt, and is free, also, in another respect—no rental is demanded for pews or sittings. An effort has been made to get together an endowment fund. At present it amounts to but a few hundred dollars, but it is hoped that, through the generosity of Churchmen and women of means, who may be interested in the work carried on at St. Paul's, the fund will grow until the interest will pay at least the greater part of the running expenses of the parish.

THE SUMMER meeting of the Long Island Local Assembly B.S.A. was held at St. John's Church, Parkville (Rev. E. A. Osborn, rector), Saturday June 25th. The conferences were on the topics of The Uses of Conventions and The Faithful Brotherhood Man. Mr. Frank H. Longshore opened the first, whilst the second was presented by the Rev. T. F. Caskey of the Church of the Incarnation, Brooklyn, and the Rev. Wm. Sheafe Chase, Canon of the Cathedral.

THE VESTRY of St. John's Church, Long Island City, have purchased a house and have planned to have it removed to the church property and used as a rectory.

TO ALL SAINTS' CHURCH, Brooklyn (Rev. William Morrison, rector), has been presented by former scholars and associates of the late Sarah Byrd Conlin, a beautiful memorial window. The window represents St. Dorothy, and is the work of a well-known artist of Brooklyn. Miss Conlin was a teacher in the public schools and also the Sunday School of the parish.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

#### Special Missionary Services—Harvard Honors—Notes.

DURING the session of the General Convention to be held in Boston, in October, there will be two Special Meetings in the interest of Missions. One will be held in Tremont Temple on the evening of Monday, October 10th, the other in Symphony Hall on the afternoon of Sunday, October 16th. The topics to be considered at the first will be: The Extension of the Church in Japan, in China, in Africa, and in the Philippines. The topics to be considered at the second meeting will be: The Extension of the Church in the West, in the South, in Alaska, and under the Southern Cross. The speakers will be Bishops from the missionary fields. Admission to each meeting will be by ticket. It has been decided to ask the choirs of men and boys from out of town parishes to lead the singing at the first meeting, and choirs of men and boys in Boston to lead the singing at the second meeting.

IT IS INTERESTING to know that the highest honors ever granted at Harvard University were awarded at the commencement, June 29th, to a Churchman, Mr. Chandler Rathfon Post, B.A., of Detroit, Michigan, who received his degree with *summa cum laude* three times granted, a "triple first." Mr. Post has been appointed to the Charles Eliot Norton Fellowship, and will spend next year in pursuing his classical studies at Athens. He is a communicant of the Church of the Advent, Boston, and has been very active in the work of the Italian Mission.

BISHOP LAWRENCE has been elected President of Harvard Alumni Association. He was graduated in 1871. He made a strong speech at the commencement dinner and urged the raising of \$3,000,000 as an endowment fund.

THE BISHOP BROOKS MEMORIAL window in St. Paul's Church, North Andover, has been dedicated with a special service. It is the

gift of the Brooks family, and was made in London. It bears the ecclesiastical seal representing an angel with an open book. This is the simple inscription: "Massachusetts, P. B. Q."

Bishop Brooks, when rector of Trinity Church, preached the sermon at the consecration of St. Paul's, and gave a memorial window.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.  
City Notes.

THE MARRIAGE of the rector of St. Paul's Church, the Rev. William Austin Smith, with Miss Annie Breed Smith, daughter of Joseph N. Smith of Boston, was solemnized in St. Stephen's Church, Lynn, Mass., on June 29th, by the Bishop of Rhode Island. Mr. and Mrs. Smith will remain in the East until fall.

THERE WERE married at the Cathedral in Milwaukee on July 1st, Claude L. Norrie, a member of the Cathedral choir, and Angela de Bona, a member of the woman's auxiliary choir and soloist. Mr. Norrie is a native of Scotland, and was baptized by Bishop Forbes of Brechin. Miss de Bona was until recently connected with the Roman Communion, and has been soloist in several of the churches of that Communion in Milwaukee. The Bishop of the Diocese performed the ceremony.

#### MINNESOTA.

S. C. EDSELL, D.D., Bishop.

#### Bequest for Red Wing—Twin City Notes.

CHRIST CHURCH, Red Wing, is to receive a bequest of \$2,000 from the estate of J. C. Pierce of that city, who recently died.

THE REV. HARVEY OFFICER, while visiting in St. Paul, the home of his boyhood, conducted a service of meditation and Quiet Day at St. Paul's Church. On the Fourth Sunday after Trinity he was the special preacher at Christ Church in the morning, and St. Clement's in the evening. Both churches were filled completely.

DEAN PURVES, rector of Holy Trinity, Minneapolis, will spend the next five weeks East. The Rev. Carl Taylor has temporary charge of the spiritualities of the parish.

THE REV. I. P. JOHNSON, rector of Gethsemane, who has been off on a vacation during the past month, will be home in time to assist at the ordination to the diaconate of Mr. Paul Faude, son of the much lamented Dr. Faude, a former rector, on the Sixth Sunday after Trinity.

IN THE DEATH of J. B. Hoit and Miss Hattie Perkins, Gethsemane parish loses two of its most faithful members.

#### NEWARK.

EDWIN S. LINES, D.D., Bishop.

#### Death of Rev. Dr. Walsh.

THE DEATH in Philadelphia on June 18th, of the Rev. George Herbert Walsh, D.D., removes one of the oldest priests of the Diocese of Newark. He was born in Newburgh, N. Y., March 25, 1824, was graduated at Union College, Schenectady, in the class of 1847, and studied for the ministry under Bishop Alonzo Potter of Pennsylvania. Having been made deacon in Trinity Church, Oxford, Philadelphia County, June 30, 1850, and ordained priest in St. Mark's Church, Lewistown, Pa., March 18, 1851, he became rector of St. John's, Bellefonte, Pa., 1851-3; assistant minister Church of the Epiphany, Philadelphia, 1853-4; rector of the Church of the Messiah, Rhenibeck, N. Y., 1854-6; and of St. John's Church, Troy, N. Y., 1866-76. His last parish was that of Trinity Church, Bayonne, N. J., during which the fine new stone church was built, where he served from 1876 until 1883, which he was compelled to resign owing to failing health.

He has since resided in Philadelphia, taking such ministerial work as his health permitted. He received the degree of D.D. from Union College in 1871. He was a member of the Pennsylvania Society Sons of the Revolution. His ancestors were of an old Colonial and Revolutionary family.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

#### Convocation at Somerville—Lambertville—Improvements at Hightstown.

THE MEETING of the Convocation of New Brunswick, held on June 28th, in St. John's Church, Somerville (the Rev. Charles Fiske, rector), was the annual one for the election of officers. About forty of the clergy were present, besides lay delegates. The Bishop was celebrant at the Holy Eucharist, assisted by the Rev. A. B. Baker, D.D., of Princeton, the Rev. A. S. Phelps, and the Rev. T. A. Conover. The sermon was preached by the Rev. John Edgecombe, rector of Trinity Church, Cranford. In the elections the Convocation presented the names of Dr. Baker, the Rev. H. M. P. Pearse, and the Rev. Charles Fiske for the office of Dean. Dr. Baker, who has acted for twelve years, asked to be excused from further service, but acceded to the request of the Bishop and Convocation to allow his name to be presented, and was then reappointed by the Bishop. The Rev. W. Dutton Dale of New Brunswick was elected Secretary, succeeding the Rev. T. A. Conover, and A. A. De Voe of Spotswood was elected Treasurer. The Convocation accepted an invitation to hold the next meeting at St. Peter's, Perth Amboy, and the Dean appointed as preacher the Rev. O. A. Glazebrook, D.D., with the Rev. W. R. Harris as alternate, and the Rev. S. A. W. Pray as essayist, with the Rev. Richard Post, alternate.

At the luncheon speeches were made by the Bishop and the Rev. H. H. Oberly, D.D., and also (on behalf of the ministers of the town, who had been invited as guests) by the Rev. E. N. Crasto, pastor of the Methodist congregation. In the course of his speech, Mr. Crasto announced that his daughter had just been confirmed, together with her husband, a Methodist minister, who is about to take orders. This called out the fact that the son of one of the Reformed (Dutch) ministers had been admitted to the priesthood in the Church, and that his daughter and a daughter of the Baptist minister had recently been confirmed.

In the afternoon the Rev. E. M. Rodman of Plainfield read an essay on "The Twelfth Article: The Doctrine of Good Works"; and in the evening there was a missionary service, conducted by the Rev. Robert Walker of the Associate Mission, and the Rev. F. P. Willes of Grace Church, Elizabeth. The Bishop and the Rev. W. B. Nash, head of the Associate Mission, were the speakers.

Interesting and encouraging reports were received from the missionary work in all parts of the Convocation. From Asbury Park it was reported that the colored chapel in West Park had grown so rapidly that a colored priest was now in charge, and if the work continued to progress the Church would deed the property to Convocation for the organization of a new parish. At Monmouth Junction the entire debt on the chapel has been raised, through the efforts of the Rev. Robert Walker, missionary in charge, and the building will soon be consecrated. At All Saints', Scotch Plains, and at Trinity Church, Matawan, extensive interior and exterior improvements have been made, the cost at the latter place being greatly reduced by the fact that the men of the mission donated their labor, working evenings. The mission at Trenton Junction has been organized under the name of St. Alban's (the first use of the English saint as a



patron in this Diocese) and a valuable plot of land has been purchased for the erection of a chapel. Encouraging news was also received from the Church of the Holy Cross, Perth Amboy, which has been strengthened by consolidation with a mission of St. Peter's parish, so that there is now a strong Sunday School as the result of the union, and a considerable addition to the communicant roll. St. Stephen's, Netherwood, has been placed in charge of the Associate Mission, and shows new life. For the Associate Mission itself it was reported that two more clergy had been added to the working staff and that the Mission was now serving thirty stations and could show an encouraging increase in the number of baptisms, etc.

After a hearty vote of thanks to the women of the parish for their entertainment during the day, the Convocation adjourned to meet at Perth Amboy in November.

ST. ANDREW'S, Lambertville (the Rev. Herbert Stanley Smith, rector), has a splendid choir and also rejoices in the services of the Amwell Orchestra, an amateur organization. At the recent choir festival an elaborate service was rendered, with five anthems and several orchestral numbers. The augmented choir of forty voices was under the direction of D. C. Van Sciver.

SOME notion of the necessity for the improvements now in progress at Trinity Church, Hightstown, may be had from the accompanying illustration showing the apartments of the missionary and his family, and



MISSIONARY'S APARTMENTS,  
TRINITY CHURCH, HIGHTSTOWN, N. J.

the break-neck stairway which is their only entrance to the rooms, in the rear and above the chapel. Mr. Phillips has spent many years at Hightstown, and there have lately been signs of a renewed growth, after all his faithful labor. The recent fire at the church in which he nearly lost his life, has called attention to his self-sacrificing work, and the Bishop and Dr. Baker of Princeton, Dean of the Convocation, are trying to raise money to make his church and the living rooms above it more comfortable.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

#### Diocesan Notes.

THE CHAPEL of the Reconciliation, West Philadelphia (the Rev. Henry McKnight Moore, priest in charge), was opened for worship on Thursday evening, June 30th. After Evensong, addresses were made by the Dean of the Convocation of West Philadelphia, the Rev. S. Lord Gilbertson, and by several other priests of the Diocese. This chapel is a frame structure in a neighborhood which is rapidly being built up with desirable residences. Several gifts have been received:

a carved oak altar, a brass cross, vases, a baptismal font, a litany desk, and several sacred vessels for use at the celebrations of the Holy Communion. The chapel was erected at a cost of over \$3,000, and has a seating capacity of three hundred. The chapel gives great promise of success.

ACCORDING to the will of the late Gilbert Emley, the sum of \$5,000 was bequeathed to St. Andrew's Church, Philadelphia (the Rev. George Gunnell, Jr., rector). This parish was admitted into union with the Diocese in 1823 and the endowment fund now amounts to over \$80,000. Bishop Stevens of Pennsylvania and Bishop Clark of Rhode Island were both rectors of this parish.

THE CHURCH of St. Luke-Epiphany, Philadelphia (the Rev. David McConnell Steele, rector), will be greatly improved during the summer months. The Rev. Philip Steinmetz, Jr., recently ordained deacon, has become a curate of this parish.

BY THE WILL of Miss Annie Munroe, upon the death of her sister, "The principal of the remaining half of my said residuary estate exclusive of premises, 1812 Wallace Street, I give, devise, and bequeath to the Pennsylvania Company . . . in trust for St. Clement's Church Endowment Fund . . . free and discharged of all taxes." By the will of Mary Miles, after the sale of certain property, the executor is to pay the sum of \$5,000 to St. Clement's Church for the endowment fund. By another will, just executed, the parish will receive \$5,000 for endowment, the interest of which becomes immediately available. The contemplated work on the sanctuary of St. Clement's Church cannot be begun this year, certain necessary drawings not having been completed.

AT THE Church of the Good Samaritan, Paoli (the Rev. Horace A. Walton, rector),

a very handsome memorial pulpit was dedicated on Sunday, June 26th. The service of benediction was said immediately before Matins. The sermon was preached by the Rev. J. D. Newlin, D.D., rector emeritus of the Church of the Incarnation, Philadelphia. The pulpit, which is the gift of Mrs. R. S. Walton of Roxborough, Philadelphia, in mem-



CHURCH OF THE GOOD SAMARITAN,  
PAOLI, PA.

ory of her husband, is of Caen stone, beautifully carved, resting upon a limestone base, and bears the following inscription: "To the Glory of God and in loving memory of Rudolph S. Walton, June 26, 1904." The new pulpit is a noticeable improvement and in perfect harmony with the other adornments which have been added to the interior of the church during the past two years, making it one of the most unique and beautiful churches in the suburbs of Philadelphia.

THERE BEING no Bishop at present in Philadelphia, by special appointment a pilgrimage

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was made and a service of Confirmation held in the Chapel of the Good Shepherd, Bishopstead, Delaware, on Friday afternoon, July 1st. The candidates were presented by the Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, Philadelphia, to the Bishop of Delaware. The two men who received the Sacrament of Confirmation were some of the fruits of mission work among men by the chapter of the Brotherhood of St. Andrew connected with the Church of the Good Shepherd. The service was one long to be remembered. The charming chapel, the Bishop's usage, and helpful address, together with his gracious hospitality, made the pilgrimage most impressive.

THE SUM of \$200 each has been bequeathed to St. Michael's Church, Germantown, and the Church of the Incarnation, Philadelphia, from the estate of Elizabeth E. Klett, for the poor, as a memorial of her mother.

#### SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.  
BOYD VINCENT, D.D., Bishop Coadj.

#### Dean Appointed in Cincinnati.

THE REV. PAUL MATTHEWS has been chosen Dean of St. Luke's Cathedral and has the election under consideration. The Dean is nominated by the Bishop to the Cathedral Chapter, which, after consultation with the trustees of the Cathedral, enters into an election. Mr. Matthews is a son of the late Stanley Matthews, Justice of the Supreme Court of the United States, and was born at Glendale, near Cincinnati. After graduating at Princeton, he was ordained deacon in 1890 by Bishop Vincent, and priest in 1891 by the present Bishop of Nebraska. After a few months spent as assistant at the Church of the Advent, Cincinnati, he was placed in charge of the Associate Mission at Omaha, which was organized and for several years administered under his direction. In 1896 he accepted the rectorship of St. Luke's Church, Cincinnati.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

#### The Bishop's Health—Children's Country Home.

THE BISHOP continues gradually to improve. On Thursday, June 30th, he had been free from fever for nine days, and had passed a very good night, but was not yet sitting up.

THE CHILDREN'S COUNTRY HOME, standing on a wooded hill on a beautiful country road about three miles from the city, began its summer work the last week in June, when forty-five happy children came out to spend two weeks amid its manifold pleasures. Sisters of the Community of St. Margaret in Boston have charge, as for many years, and some improvements have been made since the Home closed last fall, which will add greatly to the comfort and enjoyment of all its inmates. A large play room has been built adjoining the main building, where on rainy days compensation will be found for loss of out-door pleasures, and over this are rooms which will shortly be occupied by women who will come with their babies for a time of rest and refreshing; this being a new feature of the good work added this year. Then the old playroom in the main building has been changed into the chapel, a very great improvement, as the room formerly used was much too small, and the latter has in turn become the Sisters' sitting-room, a convenience which they have not heretofore had. The chapel is used for morning and evening prayers for the children, as well as for the daily offices, and the Rev. G. F. Bratenahl, rector of St. Alban's, in the midst of his manifold duties, has a weekly early celebration there on Thursday. On every other Sunday afternoon there is Evensong in the chapel for the children, one of the city

clergy coming out for that purpose. The alternate Sundays are times of quiet and rest for those in charge, for one set of children leaves on Saturday, and the next comes on Monday.

#### WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

#### Appointment of a General Missionary.

THE CONVENTION has made provision for a general missionary and the Bishop is very anxious to fill the office with a clergyman who can give all his time to its duties.

#### CANADA.

#### Canon Cody Declines—News of the Dioceses.

##### Diocese of Nova Scotia.

CANON CODY has declined his election as Bishop of Nova Scotia.

##### Diocese of Quebec.

AT THE MEETING of the Convocation of Bishop's College, Lennoxville, June 23d, the preacher at the service was the Rt. Rev. Robert Codman, D.D., Bishop of Maine. The Principal's report showed that the work of the university had been efficiently carried on during the year. The loss by death of Canon Scarth and Canon Thompson was spoken of with deep regret.

##### Diocese of Huron.

WHEN THE REPORT of the Sunday School Committee was presented to the Synod of the Diocese, June 22nd, a spirited debate took place on the necessity for greater instruction being given to children in Sunday Schools. Bishop Baldwin made a strong plea, urging the injustice done to Canadian children in being deprived of the Bible in the public schools. The Bishop stated that he had been a member of deputations to wait on the Government to beg for a change in this particular, but with no good result.—At the ordination in St. Paul's Cathedral, London, on St. Barnabas' day, the Bishop ordained two deacons and four priests.

##### Diocese of Toronto.

THE CENTENARY services in connection with St. James' Cathedral, Toronto, were brought to a close June 19th, the exact anniversary of the holding of the first service in the present church, 51 years ago. Bishop Sweatman of Toronto was celebrant and the Bishop of Ontario the preacher.—THE FIRST

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### JULY 29th

the Nickel Plate Road will run an excursion to Chautauqua Lake, N. Y., and return at one fare for the round trip (\$14.00) from Chicago, with return limit of August 30th, by depositing ticket. No excess fare charged on any train on Nickel Plate Road. Cheap rates to other Eastern points. Three daily trains, with vestibuled sleeping-cars. Individual Club Meals, ranging in price from 35c to \$1.00; also service *a la carte*, and Mid-day Luncheon 50c, in Nickel Plate dining cars. Write JOHN Y. CALAHAN, General Agent, 113 Adams St., Room 298, Chicago, for particulars. Chicago city ticket offices, 111 Adams Street, and Auditorium Annex. Phones, Central 2057 and Harrison 2208. No. 14.

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annual meeting of the new diocesan Sunday School Association is to be held in Toronto in November.

#### Diocese of Mackenzie River.

A SAD MISFORTUNE has overtaken the missionaries in this Diocese by the flooding of the Hudson Bay shorehouses at Athabasca Landing, in which were the year's supplies for the mission workers. Bishop Reeve has ordered additional supplies of actual necessities to be sent that the missionaries may not perish for lack of food next winter, but the funds to pay for them are not in hand. It is estimated that the sum needed will be at least \$2,000.

#### EDUCATIONAL.

[Continued from page 334.]

ST. MARY'S SCHOOL, Burlington, N. J.—The baccalaureate sermon before the teachers and pupils of St. Mary's Hall was delivered in St. Mary's Church, Burlington, on Trinity Sunday, by the Rev. Edward D. Tibbits, rector of Hoosac School for boys, Hoosac, New York. It was a strong and clear presentation of Christ as a "Teacher come from God," the great model set before both teachers and taught for all time. On Monday the art exhibition opened and excited much praise from visitors and friends. The work of the year was exceptionally good. On Tuesday the class in rhetoric and elocution were to give Shakespeare's "Twelfth Night" on the lawn. The rain prevented this, and the large company was accommodated in the school room. The play was well rendered, and parts of it excited hearty applause. In the evening the usual "musical" was given before an appreciative audience that filled every available space. On Wednesday the climax was reached when the trustees and clergy present entered the great hall, followed by nearly one hundred pupils, all in holiday attire. After a very brief and modest valedictory, the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity, Philadelphia, delivered an oration full of brilliant thought, interspersed with humor, which drew forth hearty evidence of appreciation. Then in the chapel, after a brief service, the Bishop gave diplomas to eight graduates, and with his parting word and blessing the exercises closed. The feast on the lawn had to be omitted, but all were made welcome in the dining hall. This was the 67th commencement of St. Mary's Hall, and there are no signs of age or decrepitude to be seen anywhere. Many improvements and changes will be made during the vacation, and the promise of the future is bright. Mr. and Mrs. Fearnley are going to England for their vacation, but the doors of the school are never closed.

THE University of the South kept its 36th anniversary and commencement during the week from June 23d to 30th. On the morning of the 25th, at St. Augustine's chapel there was a service memorial to the late Bishop of Kentucky, who was Chancellor of the University, when a number of addresses were delivered in commemoration of the departed prelate. On the same day the alumni held their annual meeting, and there were literary and military exercises. The commencement sermon was preached on Sunday by the Bishop of Florida, and in the afternoon of the same day the cornerstone of the Hodgson Memorial chapel was laid. This chapel is a memorial to the late Vice-Chancellor Hodgson, and is erected by his widow. Commencement proper was on Thursday, June 30th, when the oration was delivered by Baron Speck von Sternburg, the German Ambassador. The graduates numbered 11 in the academic department, 2 in theology, and 1 in law.

THE SEVENTY-EIGHTH annual commencement of Trinity College, Hartford, was held in Alumni Hall, June 22nd. There was a

large attendance, and much enthusiasm was manifested at the outlook under the new President.

The salutatorian was Mr. Philip Llewellyn Lightbourn. Frederic Bethune Bartlett, honor orator, delivered an oration on "Charles William Eliot." Bayard Quincy Morgan, valedictorian, who has the further distinction of being graduate "optimus," was the third speaker, on "The Banishment of Roger Williams."

Following the valedictory, President-elect Luther announced the awarding of the Holland prizes (valued at \$600 each), and conferred degrees upon nine graduates in course, and the honorary degrees stated on another page.

A tablet was set up in the College chapel in memory of George Sheldon McCook of the class of 1897. A brief service of dedication was said by the Rev. Herbert B. Pulsifer, a classmate of Mr. McCook. President-elect Luther then delivered a memorial address. The tablet has been placed on the wall facing the entrance to the chapel and has upon it the following inscription: "In Memory of George Sheldon McCook, '97—May 20, 1875, January 8, 1900—erected by his classmates who loved and respected him for his courtesy, unselfishness and devotion to duty."

At the annual meeting of the trustees, the Rev. Cranston Brenton, '99, of New Milford, was appointed assistant professor in English, in place of the Rev. T. H. Yardley, resigned. F. R. Honey was appointed instructor in Drawing, and Joseph Devine Flynn, assistant instructor in Mathematics, making those positions of a permanent character.

A joint committee of trustees was appointed to make efforts to increase the endowment fund, acting with a committee of the alumni, the two committees being: Trustees—Rev. Francis Goodwin, F. E. Haight of New York, Professor F. S. Luther. Alumni—Rev. Jas. Goodwin, Rev. Dr. John J. McCook, Walter S. Schutz. At the alumni meeting, the president, Frederick E. Haight, presided.

Four members of the class of 1854 were in attendance and addressed the gathering.

#### LIVELY 70

RIGHT FOOD MAKES YOUNG OF THE AGED.

When one is lively and a hard worker at this age there is something interesting to tell and the Princeton lady who has passed this mark explains how her wonderful health is due to the food she eats.

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"Certainly this is the greatest food I ever struck. It gave me strength and ambition and courage and I try to do all the good I can telling people what it has done for me. Many of my neighbors use it and are doing fine.

"I had the grip the latter part of the winter and for four weeks ate absolutely nothing but Grape-Nuts and came out of the sickness nicely. That will show you how strong and sturdy I am. Truly it is wonderful food to do such things for one of my age." Name given by Postum Co., Battle Creek, Mich.

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these being the Bishop of New Jersey, the Rev. Cornelius B. Smith, D.D., the Rev. Horace B. Hitchings, and A. Johnson. The following officers were elected: President, Hon. F. L. Wilcox, '80; Vice-President, W. S. Schutz, '94; Secretary, G. T. Macauley, '90; Treasurer, C. G. Woodward, '98. Standing Committee—The President, the Secretary, Dr. Samuel Hart, '66, Rev. Dr. James Goodwin, '86, G. T. Macauley, '90. Board of Fellows—Rev. Dr. F. W. Harriman, '74, George E. Beers, M.A., T.C.B., '86.

Gordon W. Russell, M.D., of the class of 1834, the oldest living graduate, was present, and made an address. The alumni dinner was held at the Allyn House. Among the speakers was the Mayor of the city, who paid a glowing tribute to the incoming President of the College. Mayor Henry said he hoped the relations of Hartford and Trinity would grow closer and that the proposed trades schools would come under the control of Trinity. Speaking of President Luther, the Mayor said that he was very well known in Hartford—his strength, his courage, his loyalty, and his general ability. If Trinity was ever to progress to the eminence she was destined to attain, now was her opportunity, in this crisis, to make the start.

Addresses were also made by Bishop Scarborough, Prof. Kleene, President Dibble of the class of 1904, and others.

The class of 1854 held a reunion, with eleven members present.

The new administration would appear to be one of large promise.

BEGINNING with the ordination to the diaconate of graduates of Bexley Hall on Sunday, June 19th, Kenyon College, Gambier, Ohio, in its various departments, celebrated another commencement week. The baccalaureate sermon was delivered on the same day by the Rev. Dr. Stires, rector of St. Thomas' Church, New York. The athletic events of Monday were necessarily suspended by reason of unfavorable weather, but there were banquets of several fraternities and a glee club concert, at which the great Bishop Chase was commemorated in the following remarkable verses:

"The first of Kenyon's goodly race  
Was that great man, Philander Chase;  
He climbed the Hill and said a prayer,  
And founded Kenyon College there.

"He dug up stones, he chopped down trees,  
He sailed across the stormy seas,  
And begged at every noble's door,  
And also that of Hannah More.

"The king, the queen, the lords, the earls,  
They gave their crowns, they gave their pearls,  
Until Philander had enough,  
And hurried homeward with the stuff.

"He built the college, built the dam,  
He milked the cow, he smoked the ham,  
He taught the classes, rang the bell,  
And spanked the naughty Freshmen well.

"And thus he worked with all his might  
For Kenyon College day and night;  
And Kenyon's heart still keeps a place  
Of love for old Philander Chase."

Class day exercises were held on Tuesday, when ivy, sent for the occasion by the present Lord Kenyon, the great-grandson of the Kenyon for whom the College was named, was planted. The senior class also presented Sheridan's "The Critic" on the stage.

Wednesday was commencement day and the 76th annual occasion. The alumni oration took the form of a memorial address upon Senator Hanna, the speaker, Andrew Squire, Esq., of Cleveland, being qualified by long and close friendship with Mr. Hanna to speak with intimate knowledge of his character and work. Formal announcement was made of Mr. Andrew Carnegie's gift of \$50,000 to found a chair of Economics in honor of Edwin M. Stanton, a personal

friend of Mr. Carnegie's and an alumnus of Kenyon. To the new professorship the trustees have appointed A. Cleveland Hall, B.A. (Trinity), Ph.D. (Columbia), a man of large experience in social settlement work, who has this year been acting as substitute for Professor Walter Wyckoff of Princeton during the latter's prolonged absence in Europe. Degrees were conferred upon a number of graduates and the honorary degree of LL.D. upon William Nelson Cromwell of New York.

In the unexpected absence of Colonel John J. McCook, '66, the Hon. Albert Douglas, '75, acted as toast master at the alumni luncheon, which has become the most delightful event of commencement week. After-dinner speeches were made by the following: the Rev. Dr. Stires of New York; Mr. J. G. Larwill, '55, of Kansas City, Missouri; President Peirce; the Bishop of Ohio; the Bishop of Kansas; the Rev. Dr. Jones of Bexley Hall; and Judge Cole of Maysville, Kentucky.

## Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

WE HAVE received the following letter, which we gladly print. Communications of this kind are always welcome, as they deal with *practical problems* which are constantly presenting themselves to clergymen and others interested in musical affairs:

### TWO STEPS

THE LAST ONE HELPS THE FIRST.

A sick coffee drinker must take two steps to be rid of his troubles and get strong and well again.

The first is to cut off coffee absolutely.

That removes the destroying element. The next step is to take liquid food (and that is Postum Food Coffee) that has in it the elements nature requires to change the blood corpuscles from pale pink or white to rich red, and good red blood builds good, strong, and healthy cells in place of the broken-down cells destroyed by coffee. With well boiled Postum Food Coffee to shift to, both these steps are easy and pleasant. The experience of a Georgian proves how important both are.

"From 1872 to the year 1900 my wife and I had both been afflicted with sick or nervous headache and at times we suffered untold agony. We were coffee drinkers and did not know how to get away from it, for the habit is hard to quit.

"But in 1900 I read of a case similar to ours where Postum Coffee was used in place of the old coffee and a complete cure resulted, so I concluded to get some and try it.

"The result was, after three days' use of Postum in place of the coffee I never had a symptom of the old trouble and in five months I had gained from 145 pounds to 163 pounds.

"My friends asked me almost daily what wrought the change. My answer always is, leaving off coffee and drinking Postum in its place.

"We have many friends who have been benefited by Postum.

"As to whether or not I have stated the facts truthfully, I refer you to the Bank of Carrollton or any business firm in that city, where I have lived for many years and am well known." Name given by Postum Co., Battle Creek, Mich.

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"DEAR Sir.—If you realize the problem of getting most and best for least money, which faces so many small congregations, you will understand why I ask you to say something in THE LIVING CHURCH about an organ recently erected for the Church of the Redeemer, Orangeburg, S. C.

"In some respects it is a unique instrument, and although it cost only seven hundred dollars, it is superior to a three thousand dollar 'Vocalion'.

"The instrument is a pedal bass, one-manual organ, containing six registers, viz:

"Pedal Bourdon, sixteen feet;

"Open Diapason, eight feet;

"Gedackt, eight feet;

"Salicional, eight feet;

"Flute, four feet;

"Flageolet, two feet.

"Each register (manual register) is divided at middle C, thus affording the solo effects of two manuals. As these organs are chiefly used for choral purposes, the pedal contains only fifteen notes, thus giving room for large pipes, and quite a heavy bass. The remaining keys are coupled to the manual.

"Another remarkable feature is that all of the pipes are full scale—the same as the corresponding registers in large organs. The tone is beautiful, and sufficiently powerful for any medium-sized church edifice.

"Sincerely yours,

"T. TRACY WALSH,

"Rector Ch. of the Redeemer."

Our readers are probably more or less acquainted with organ construction, but we wish to remind them that the Pedal Bourdon in this organ gives the *pitch* of a sixteen foot register. The lowest note of the Bourdon would have a pipe *eight* feet in length. The eight foot Gedackt is also *four* feet in length (at the lowest note), giving the tonal pitch of an eight foot register.

The number of feet indicated after the name of a stop, or register, does not always represent the length of the lowest pipe. Sixteen foot *tone*, for instance, can be produced by an eight foot pipe, and eight foot *tone* by a four foot pipe, if of the "Bourdon," or "Gedackt" variety.

Such an organ is, of course, far preferable to the largest kind of "reed organ," or any other substitute for the legitimate church organ. When a congregation of a mission chapel, or small church, raises a small amount of money for an organ—say five hundred to a thousand dollars—they generally invest it in a huge two-manual reed instrument! The reason why such an organ fails to support the voices of the choir and congregation is a very simple one. In a "reed organ," or "harmonium," or "melodeon," or whatever the contrivance may be called, the sound is produced by what is called a *free reed*, vibrating between the inner edges of a slit cut in a brass plate, against which the wind is directed. The best illustration of the *free reed* is the common jews-harp, although the reed of the jews-harp is set in motion by the hand, while in the reed organ the "tongue" is vibrated by the current of air blown against it.

There is no pipe, or resonance chamber to reinforce the sound, as there is in the case of the church organ, consequently the body of tone in all such "make-shift" instruments is wanting in carrying power.

In regard to the cost of this Orangeburg organ, which was built by a firm in Pekin, Illinois, we consider it very low. In New York or Boston, such an organ would probably cost two or three hundred dollars more, if built by a representative firm. The fact

that the pedal stop has but fifteen pipes accounts for some reduction in the expense of building, nevertheless the average charge would be about a thousand dollars.

An organ even smaller than this would be a great deal more effective for church use than a reed instrument. For example: three stops, of full scale—Open Diapason, eight feet; Melodia, eight feet, and Salicional, eight feet, with manual keys coupled to pedal, would constitute quite a serviceable organ, and would cost about six hundred dollars at most. Add a pedal stop like the Bourdon, and such an organ would be worth half a dozen two-manual reed affairs. We may even go further than this and state that a single full scale Open Diapason, with no other stop, would be quite sufficient to support the voices of a small congregation, in a chapel or small church. We do not, however, advocate the purchase of such very small organs, excepting in cases where there is danger of wasting money on worthless reed instruments.

All things considered, about a thousand dollars is the lowest amount to spend to full advantage, and for that sum it is quite remarkable what can be done.

For about fifteen hundred dollars a two-manual instrument can be built, having three or four stops in the "swell" organ, and a separate pedal. Where possible a trumpet should be put in the "great," to add brilliancy to the full organ effect.

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